THE

Baptist Magazine.

OCTOBER, 1819.

MEMOIR OF WILLIAM TINDALE.*

THIS faithful minister and constant martyr of Christ was born about the borders of Wales,† some time before 1500. The family seems to have sprung from Elias Tyndale, who owned the lordship of Tansover, near Oundle in Northamptonshire, in the reign of Edward II. This family was called de Tyndale, Tyndale, and Tindale; and in the time of Henry VI. William Tindale, Esq. possessed the manors of Deen near Weldon, and of Stanion near Brigstock, in the same county. Mr. Jekyll says, that it descended from Adam de Tindale, Baron of Langley in South-Tindale in Northumberland.‡

The subject of this memoir was brought up from a child in grammar, logic, and philosophy, in Oxford, particularly for the most part in St. Mary Magdalen's-Hall, in the library of which hall his picture is preserved. He took so much pleasure in the study of the Scriptures, that he read privately to certain students and fellows of his college some portion of divinity, and instructed them in the knowledge and truth of the sacred volume. His life and conversation were such, that all who knew him regarded him as a man of a most virtuous disposition, and unspotted life. So that on account of his merit, *(ob egregias ingenii dotes,)* he was admitted a canon of Christ-Church College. But, for openly espousing Luther's opinions, the truth of which he was convinced of by searching the Scriptures, being obliged to quit it, he retired to Cambridge, where he diligently applied himself to the study of the Holy Scriptures, and divinity, and took a degree; having taken his degrees before at Oxford. After some stay at Cambridge, he went and lived at Little Sodbury in Gloucestershire, with Sir John Welch, Knt. as tutor to his children. Moreover, to be as useful as pos-

* The name of this Reformer is spelt various ways. The engraver of the copper-plate has adopted the spelling of Neal, the author of the History of the Puritans. We have adopted the spelling used by the family a short time before the Reformer's birth.

† The late Reverend Joshua Thomas of Leominster mentions in his MSS. that some persons of a family of the name of Tyndal were members of the Baptist church at Llanwenarth near Abergavenny, at the close of the 17th century.

‡ South-Tindale, or rather South-Tyne Dale, is intersected by the South Tyne. A History of Northumberland published about sixty years ago, informs us that Langley-castle, the ancient seat of the barons of Tynedale, is situated on a rising ground on the south side of the Tyne; that four towers were then standing, and that twelve fire-rooms remained. The village of Haydon-bridge, visible from it, was its appendant manor.

sible, and to plant true Christianity in that neighbourhood, he frequently preached in and about Bristol. And, in order to give the knight and his lady good impressions of religion, and to confirm them in the truth, he put into their hands Erasmus's *Manual of a Christian Soldier*, translated by him into English. While he continued there, he had frequent disputes with abbots and dignified clergymen, who visited the family, upon the most important points of religion, as well as concerning Luther and Erasmus; and he appealed to the Scriptures, to confute their errors, and establish his opinions; a method not much then practised among the rigid Catholics. As he was learned, and well acquainted with the Old and New Testaments, he scrupled not to show unto them simply and plainly his judgment: and when they varied from him in opinion, he pointed out to them passages of Scripture to confute their errors, and confirm his sayings. At length his opponents, not being able to answer or convince him, bore a secret grudge in their hearts against him. He complains, in his prologue to the first book of Moses, of their ill usage towards him; saying, that he suffered much in that country by a sort of unlearned priests, "being (says he) full rude and ignorant; who have seen no more Latin than that only which they read in their portasses (i. e. breviaries) and missals, which yet many of them can scarcely read." In one of his disputes he pressed his antagonist so hard, that the latter burst out in these words: "We were better to be without God's laws than the Pope's." But Tindale zealously and warmly replied, "I defy the Pope and all his laws:" adding, that if God spared his life, ere many years, he would cause a boy that drove the plough to know more of the Scripture than he [his antagonist] did. His frequent victories over the clergy caused them to look upon him with an evil eye, revile him, count him no better than a heretic, and endeavour to have him punished as such. Accordingly, they preferred articles against him to the chancellor of the diocese, before whom he appeared, and was severely reprimanded and threatened, but no further proceeded against at present. He was so much superior to his opponents in all disputes, that they called him a heretic in sophistry, a heretic in logic, and a heretic in divinity; and told him, that though he might have depended upon the gentlemen in that country, he should shortly be otherwise dealt with. He replied, that he was contented they should convey him to any county in England, giving him ten pounds a-year to live upon, and binding him to do no more than to teach children and preach. During the early part of his residence in this family, Lady Welch said to Mr. Tindale, "There is such a doctor who can spend a hundred pounds; and such a doctor who can spend two hundred pounds; and such a doctor who can spend three hundred pounds; and ought we to believe you before them?" But after she and her husband had carefully perused Erasmus's Manual, which Mr. Tindale had translated, they were so far convinced of the truth, in opposition to the Popish doctrines of the abbots and priests, that these gentlemen afterwards met with a very cool reception at their house, and soon declined their visits altogether. They brought him, as we

have said, before the chancellor; by whom being dismissed, he called in his way home upon a certain doctor, who had been an old chancellor to a bishop, and his very good friend: to him he opened his heart, and consulted him upon many passages of Scripture. Before they parted, the doctor said to him, "Do you not know, that the Pope is very antichrist, whom the Scripture speaketh of? but beware what you say; for if it should be known that you are of that opinion, it will cost you your life." He added, "I have been an officer of his; but I have given it up, and defy him and all his works."

Observing that he could no longer stay in the county with any quiet and comfort, and that his patron, Sir John Welch, could not protect him without bringing himself into great dangers and difficulties, they parted by common consent, Mr. Tindale saying to the knight, "Sir, I perceive that I shall not be suffered to tarry long in this country; neither will you be able to keep me out of the hands of the spirituality. What displeasure might therefore grow to you by keeping me, is known only to God." Mr. Tindale therefore went to London, and preached there for some time in the church of St. Dunstan's in the West, as he had done before in the neighbourhood of Bristol, as well as in St. Austin's Green in that city. At length, having conceived a great opinion of Dr. Cuthbert Tonstall, promoted to the bishopric of London in 1522, on account of the great commendations given him by the much-admired Erasmus, he imagined that he should be a happy man, if he could but be admitted into his service, as one of his chaplains. For that purpose, he applied to Sir Henry Guildford, Master of the Horse, and Comptroller to King Henry VIII. who was a great patron of learned men, a particular friend of Erasmus, and an acquaintance of Sir John Welchs's: and he presented to him an oration of Isocrates, which he had translated from the Greek; an undoubted proof of his being uncommonly learned, since Greek at that time was a language understood by very few here in England. Sir Henry readily complying with Mr. Tindale's request, not only recommended him to the Bishop of London, but advised him to write a letter to his Lordship, and carry it himself. This he did, and delivered the letter to an old acquaintance of his, a servant of the Bishop. But, as this was not the way which God, in his Providence, had marked out for him, the Bishop answered, that his house was full, that he had more than he could well provide for; and he advised Mr. Tindale to seek out in London, where, he said, he could not well miss of employment. Not being able to obtain any, he was supported by Mr. Humfrey Monmouth, Alderman of London, who was a draper, a man of good wealth and great charity, and a favourer of Luther's opinions; who took him into his house for half a year, where he lived in the most sober and temperate manner, eating only boiled meat, drinking small beer, wearing no linen, and studying night and day. His thoughts were then bent upon translating the New Testament into English, as the only means to root out Popery, and establish the true doctrine of Jesus Christ. He thought it a matter of the greatest importance that the poor people should be able to read the pure word of

God. He saw that it was not possible to establish the laity in the truth, except they could be enabled to see the connexion, the order, and the meaning of the sacred volume; and that without this, though the truth might be taught them, its enemies would quench it again, either by sophistry and unscriptural traditions, or by expounding the places which contained it, in a manner contrary to their connexion, order, and true meaning. He perceived, that although the unlearned laity might be sure that all was false which the priests said, yet, unless they had the Scriptures in their own hands, they might be puzzled by the sophistry of the priests, and unable to answer their subtle arguments in favour of the usurped authority of the Bishop of Rome, and of the doctrines of the Romish Church.

Mr. Tindale remained in London about a year, when perceiving that the Scriptures could not be safely translated in England, he resolved to go abroad into Germany, as a place of greater security, and more liberty. This he was enabled to do by the assistance of Mr. Monmouth, and other well disposed persons, who gave him ten pounds a year, then a sufficient maintenance for a single man. At his first leaving England, he went as far as Saxony, where he conferred with Luther, and other learned men in those parts. Then he came back into the Netherlands, and settled at Antwerp, where was a very considerable factory of English merchants, many of whom were zealous professors of Luther's doctrine. Here he immediately set himself about his favourite work, the English translation of the New Testament, which was printed in 1526. We shall reserve many particulars concerning it for another article; suffice it at present to say, that only 1500 copies were printed, most of which were imported into England. Strict search was made among those who were suspected of importing and concealing them; of whom John Tindale, our martyr's brother, was prosecuted, and condemned to do penance. Humfrey Monmouth, his great patron and benefactor, was imprisoned in the Tower, and almost ruined. But these rigorous measures not having the intended effect, and burning the Word of God being looked upon among the people as a shocking profanation, the great patrons of Popery endeavoured to ridicule what they could not suppress. They employed for that purpose the noted Sir Thomas More, who, like all other witty men, suffered his wit to outrun his judgment, and had so devoted himself to the blindest corruptions of the Church of Rome, that he was ready to swallow and defend them without examination, and was as severe a persecutor as any ignorant monk. He published in 1529, a "Dyaloge," wherein he treated of the pestilent sect of Luther and Tyndale, &c. It is entitled, " A Dyaloge of Syr Thomas More, knyghte, one of the counsayll of oure Soveragne lorde the Kyng and chauncellour of hys duchy of Lancaster, wherein he treated dyvers matters, as of the veneration and worshyp of ymagys and relyques, praying to Sayntys and going on Pylgrymage, with many other thyngys touchyng the Pestylent Sect of Luther and Tyndale, by the tone bygone in Saxony, and by the tother laboryd to be brought into England. Emprynted at London at the Sygne of the Meremayd at Powlys gate next to Chepe syde

in the moneth of June the yere of our Lord 1529." W. Tindale, in 1530, published, *An Aunswere unto Syr Thomas More's dyaloge.*—And Sir Thomas replied, in his "Confutation of Tyndale's Aunswere to his Dyaloge, in nine books." 1532.

As soon as Mr. Tindale had finished his New Testament, he translated the Five Books of Moses from the Hebrew into English, but going by sea to Hamburgh, to have it printed there, the vessel in which he went was wrecked on the coast of Holland, so that he lost all his money, books, writings, and copies; and was forced to begin anew. He again translated the Pentateuch from Easter to December, 1529, in the house of Mrs. Margaret Van Emmerson, a great sweating sickness being then in the town; which being done, he returned to Antwerp, and lodged, in 1534, in the house of Mr. Thomas Pointz, an English merchant. We might think in our days, that the life of so innocent a man as Mr. Tindale could be in no danger. But in the height of Popery, that envenomed set of people, one of whose properties is never to forgive, could not rest as long as so dangerous a heretic, as they counted him, was suffered to live. To take him off, therefore, King Henry VIII. and his council suborned and employed a scholar, at Louvain, who insinuating himself into Tindale's and Pointz's acquaintance, was treated by both as a friend, and betrayed them.

We will relate this part of the history of this excellent man in the simple and affecting language of Mr. John Fox.

"William Tindal being in the town of Antwerp, had been lodged about one whole year, in the house of Thomas Pointz, an Englishman, who kept there a house of English merchants. About which time came one thither out of England, whose name was Henry Philips, his father being a Custom-house officer, of Poole, a comely fellow, like as he had been a gentleman, having a servant with him; but wherefore he came, or for what purpose he was sent thither, no man could tell.

"Master Tindal divers times was desired forth to dinner and supper amongst merchants; by the means whereof this Henry Philips became acquainted with him, so that within short space, Master Tindal had a great confidence in him, and brought him to his lodging to the house of Thomas Pointz, and had him also once or twice with him to dinner and supper, and further entered such friendship with him, that through his procurement he lay in the same house of the said Pointz; to whom he showed moreover his books, and other secrets, of his study, so little did Tindal then mistrust this traitor.

"But Pointz having no great confidence in the fellow, asked Master Tindal how he became acquainted with this Philips. Master Tindal answered, that he was an honest man, handsomely learned, and very comfortable. Then Pointz, perceiving that he bare such favour to him, said no more, thinking that he was brought acquainted with him by some friend of his. The said Philips being in the town three or four days, upon a time desired Pointz to walk with him forth of the town, to show him the commodities thereof; and in walking together without the town, had communications of divers things,

and some of the king's affairs; by the which talk, Pointz as yet suspected nothing, but after, by the sequel of the matter, he perceived more what he intended. In the mean time, this he well perceived, that he bare no great favour either to the setting forth of any good thing, or to the proceedings of the King of England. But after, when the time was past, Pointz perceived this to be his mind, to feel if he could perceive by him, whether he might break with him in the matter, for lucre of money, to help him to his purpose; for he perceived before that he was moneyed, and would that Pointz should think no less; but by whom it was unknown. For he had desired Pointz before to help him to divers things, and such things as he named he required might be of the best; for, said he, I have money enough: but of this talk came nothing, but that men should think he had some things to do; for nothing else followed of his talk. So it was to be suspected, that Philips was in doubt to move this matter for his purpose to any of the rulers or officers of the town of Antwerp, for doubt it should come to the knowledge of some Englishmen, and by the means thereof Mr. Tindal should have had warning.

"So Philips went from Antwerp to the Court of Brussels, which is from thence twenty-four English miles, the King having there no ambassador; for at that time the King of England and the Emperor were at a controversy, for the question between the King and the Lady Katharine, who was aunt to the Emperor; and the discord grew so much, that it was doubted lest there should have been war between the Emperor and the King, so that Philips, as a traitor, both against God and the King, was then the better retained, as also other traitors besides him; who after he had betrayed Mr. Tindal into their hands, showed himself likewise against the King's own person, and there set forth things against the King. To make short, the said Philips did so much there, that he procured to bring with him from thence to Antwerp the Procurator General, with certain other officers. The which was not done with small charges and expenses, from whomsoever it came.

"Within a while after, Pointz sitting at his door, Philips's man came unto him, and asked whether Mr. Tindal was there, and said, his master would come to him, and so departed. But whether his master Philips was in the town, or not, it was not known; but at that time Pointz heard no more either of the master, or of the man. Within three or four days after, Pointz went forth to the town of Barrow, being eighteen English miles from Antwerp, where he had business to do for the space of a month, or six weeks; and in the time of his absence, Henry Philips came again to Antwerp, to the house of Pointz, and coming in, spake with his wife, asking her for Mr. Tindal, and whether he would dine there with them, saying, *What good meat shall we have?* She answered, *Such as the market will give.* Then went he forth again (as it is thought) to provide, and set the officers whom he brought with him from Brussels in the street, and about the door. Then about noon he came again, and went to Master Tindal, and desired him to lend him forty shillings; "for (said he,) I lost my purse this morning, coming over the passage between this

and Mechlin. So Master Tindal took him forty shillings, the which was easy to be had of him, if he had it, for in the wily subtleties of this world he was simple and unexpert.

"Then said Philips, *Master Tindal, you shall be my guest here to-day. No,* said Master Tindal, *I go forth this day to dinner, and you shall go with me, and be my guest, where you shall be welcome.* So when it was dinner-time, Master Tindal went forth with Philips; and at the going out of Pointz's house was a long narrow entry, so that two could not go in a front. Master Tindal would have put Philips before him, but Philips would in no wise but put Master Tindal afore, for that he pretended to shew great politeness. So Master Tindal, being a man of no great stature, went before, and Philips, a tall comely person, followed behind him; who had set officers on each side of the door upon two seats, who being there might see who came in the entry. And coming through the same entry, Philips pointed with his finger over Master Tindal's head down to him, that the officers who sat at the door, might see that it was he whom they should take, as the officers that took Master Tindal afterwards told Pointz, saying to Pointz, when they had laid him in prison, *that they pitied to see his simplicity when they took him.* Then they brought him to the Emperor's attorney, or Procurator General, where he dined. Then came the Procurator General to the house of Pointz, and sent away all that was there of Master Tindal's, as well his books as other things, and from thence Tindal was had to the castle of Vilvorde, eighteen English miles from Antwerp, and there he remained until he was put to death."—*Fox's Martyrology.*

The English merchants at Antwerp did what they could to procure his release. They, together with his friend Pointz, procured letters from Secretary Cromwell to the Court at Brussels, for that purpose. But treacherous Philips invented a false accusation against Pointz, in order to render all his applications ineffectual; so that he was prosecuted and imprisoned, but escaped in the night. Tindale's destruction being now resolved upon, he was brought to his trial, and offered an advocate and a proctor; but he refused to have any, saying, he would answer for himself; and so he did. But none of his reasons being admitted, he was condemned by virtue of the Emperor's decree, made in the assembly at Augsbourg. And being brought to execution, in 1536, he was by the hangman first tied to the stake, and then strangled, calling out in his last moments, "Lord, open the King of England's eyes:" after which, his body was reduced to ashes. Such was the tragical end of one of the most learned men in his time: a person of seraphic piety, and indefatigable study; whose uncommon abilities and learning, joined to great warmth and firmness of nature, and to true faith and gospel zeal, qualified him for the office of Reformer, and especially for translating into English, for the benefit of his countrymen, the Holy Scriptures, which all Christians ought to look upon as the only rule of their faith and practice, and with which, consequently, they cannot be too well acquainted. Time it was therefore, that such a tyranny as that to which he fell a sacrifice should be abolished, as it was very soon after; the measure of

their iniquities being then fulfilled. Such was the Divine blessing upon his true and faithful preaching, that, during the time of his imprisonment, (which lasted a year and a half,) he converted his gaoler, the gaoler's daughter, and many of his household. Nay, the Procurator-General, or Emperor's Attorney, publicly said of him, that he was *homo doctus, pius, et bonus*, [a learned, pious, and good man. The good Bishop Bale also says of him, that for knowledge, purity of doctrine, and holiness of life, he ought to be esteemed the next English Reformer after Wickliffe; and that he was born for the conversion and edification of many souls. But although this eminent man was raised up by Divine Providence to be the translator of the Holy Scriptures into the English language, he does not appear to have been endowed by that Spirit who "divideth to every man severally as he will," with talents for public speaking; for he says of himself, in a letter to his excellent friend, John Frith, dated January, 1533, "God hath made me evil-favoured in this world, and without grace in the sight of men, speechless and rude, dull and slow witted; your part shall be to supply what lacketh in me. His picture represents him with a Bible in his hand, and this distich:

"Hâc ut luce tuas dispergam, Roma, tenebras,
Sponte extorris ero, sponte sacrificium."

Which may be thus translated:

"This light thy darkness shall dispel, O Rome;—
T' accomplish this I'll sacrifice my home;
Yea, my own self a sacrifice become."

WORKS, besides the Translation of a part of the Bible.—The following pieces of his were collected together, and printed by John Day in one vol. folio, 1572, together with John Fryth's, and Barnes's works. 1. "A Protestation touching the Resurrection of the Bodyes, and the State of the Soules after this Life. 2. Preface to the Pentateuch, dated January 17, 1530. 3. Prologue, shewing the Use of the Scriptures. 4. Prologue to the five Books of Moses. 5. Certaine hard Words expounded in the first, second, and fourth Book of Moses. 6. Prologue upon the Prophet Jonas; 7. and upon the four Evangelists, the Epistles of St. Paul, the Epistles of St. Peter, and St. John. 8. The Parable of the wycked Mammon, dated May 8, 1527. 9. Of the Obedience of a Christen Man, and how Christen Rulers ought to governe; dated October 2, 1528. Printed at Malborow, in Hesse, 1535, and at London, 12mo. and again in 1561. In the preface we find the name of William Tyndall, al. Hitchins. 10. An Exposition on the Vth, VIth, and VIIth Chapters of St. Matthew. Printed first about 1531, and again in 1548, 12mo. 11. Aunswer unto Syr Thomas More's Dyaloge, as above. 12. The Practyse of the Praelates, whether the Kinge's Grace may be separated from hys Quene, because she was hys Brother's wife: written in 1530. Printed at Marpurg in 1530, and at Lond. 1548, 8vo. [This was enough to procure his violent death from King Henry VIII.] 13. A Pathway into the Holy Scripture. 14. Exposition of the first Epistle of St. John. Printed in September, 1531, and in Southwark, 1538, 12mo. In this edition are included his Commentaries upon the three Epistles of St. John. 15. The Testament of M. William Tracie expounded, 1535, 12mo. and at Norimberg,

1546. 16. A Treatise upon Signes and Sacramentes. Lond. 12mo. 17. Three Letters to John Fryth, Prisoner in the Tower. The last of which contains an Exposition of the sixth chapter of St. John, and 1 Cor. xi. against Sir Thomas More."

He also translated some of Luther's works into English: and put a Preface to "The Prayer and Complaint of a Plowman;" and to the "Examinations of William Thorpe, and Sir John Oldcastle," which he published.

There are likewise ascribed to him—"An Exposition on 1 Corinth. vii. with a Prologue, wherein all Christians are exhorted to read the Scriptures. Printed at Malborow in Hesse, 1529, 12mo.—A boke concerning the Church.—A godly Disputation between a Christian Shomaker and a Popish Persone.—The Disclosyng of the Man of Sin.—The Matrimonye of Tindall, 1529."

MR. FULLER.

To the Editors of the Baptist Magazine.

MY DEAR FRIENDS,

HAVING seen in the New Evangelical Magazine for the present month, an article entitled, "Strictures on the Baptist Magazine," permit me to address to you a few lines upon the subject.

Although every part of the "Reply to J. G. F." was animadverted upon in your last Number in regular succession, only *two* of the twelve sections into which your animadversions were divided, are attempted to be answered in these "Strictures," unless an unsupported hesitation respecting the fourth of them can be called by that name. These ten posts, to use a military comparison, having been thus surrendered without even the show of resistance,—if the two remaining ones can be proved to be in your possession, your victory may be pronounced to be complete.

It is worthy of observation, since it shows the low ground which the Editor of the New Evangelical Magazine is now compelled to take, that in reference to these two sections he has acted not offensively, but defensively.

In reply to the first of these,* he pretends that he is not guilty of pursuing Mr. Fuller's memory with false and malignant charges, notwithstanding it was proved beyond the possibility of contradiction, that he had brought a malignant charge against him IN DIRECT OPPOSITION TO A PLAIN MATTER OF FACT. What is this but pursuing Mr. Fuller's memory with falsehood and malignity, and thereby continuing that animosity of which Mr. Fuller frequently complained, and which he could no otherwise account for than by supposing that it was owing to a conversation which he had had with him concerning the late Mr. Sandeman? As a *particular instance* was pointed out wherein he has been guilty of falsehood and malignity, *and on which the accusation was founded*, if that accusation was capable of being refuted, why has he not attempted to refute it? Instead of this, "perplexed, and in the utmost distress, he seeks the numerous herd. He would lose himself, and elude his pursuers, amidst the multitude of his fellows. But they, I doubt not, unconcerned for a brother's woe, will shun the miserable creature,

* Section VIII.

or expel him from the circle." And who, after all, are his "hundred" anonymous witnesses? It is true that

"With witnesses many his cause does abound;
With some that are hang'd, and some that are drown'd,
And some that are lost, and some never found."

But of all these witnesses, one person only is mentioned by name; and his testimony is only an opinion; and that opinion has been already excepted against by you; and your reason for that exception has been given in a former Number.

The second,* and only remaining post which he attempts to defend, is the Latin of "Chapman Street, Islington, Dies Natalis, 17 June, 1819." One gun alone will be sufficient to take it, namely, the following question:—Will any Latin scholar, even of the first year, come forward and say, that *Dies Natalis* is good Latin in this place? It is good Latin in its proper place. For instance:—If a mere English scholar were desirous of inserting *Birthday* in Latin between "Chapman-street, Islington," and "17 June, 1819," and were for this purpose to consult the *English* part of a Latin Dictionary, he would find the words "Dies natalis," which are very proper in that place. But he would soon expose his ignorance; for, being totally ignorant of the Latin syntax, he would insert those very words in the vacancy left for them, not knowing but that if the Latin for *Birthday* is *Dies natalis* in one place, it must be *Dies natalis* in all places. A Latin scholar, however, could no more do this, even inadvertently, than an English scholar could write *We is*, or *They am*. He would fill up the vacancy with *Die natali*, or rather *Natali meo*. The author of the "Strictures" says, that "Hic meus est dies natalis" is good Latin. But what is this to the purpose? Every Latin scholar will perceive that this is a floundering in the agonies of death; that it is an attempt to break out of prison, and not a legal method of getting out of it. I suspect that these five words, the second, third, and fifth of which are to be found in the seventy-sixth verse of Virgil's third Eclogue, were given him by some wicked wag, for the sake of exciting a laugh at his expense.

Towards the close I find a new fortress, the guns of which are pointed towards your Secretary, whom the author of the "Strictures" calls the "Editor."—Though not a little terrified, I will survey it at a distance with my telescope.

"Perceiving that my reply to young Fuller, did not appear in the Baptist Magazine for July, as it ought to have done; and that in place of it, a *queer* sort of paragraph was inserted (p. 307,) which left me in doubt whether the 'Reply' would find a place or not, I addressed a few lines to the Editor, requesting that if it was not to appear the then ensuing month, he would return it to me, in order that I might publish it in my own Journal—and, unluckily for him, referring to the paragraph above mentioned, I applied to it the *french* word '*extraordinaire*.' This stupid Editor, unable to distinguish between the French adjective *extraordinaire*, and the English noun *extraordinaries*, confounded the two words, and on the cover of his Magazine tells his readers, that he has received from me 'a second letter,' the contents of

* Section X.

which are so very '*extraordinaries*'—thus wishing them to believe that I wrote such nonsense."

On reading the above, I was amazed, not conceiving it possible that such an error of the press could have escaped my observation. Your "stupid" Secretary, however, soon found, that the word which the Editor of the New Evangelical Magazine, "unluckily for himself," (to use his own expression,) reads "extraordinaries," is (however *extraordinary* it may appear) *not* "extraordinaries," but EXTRAORDINAIRES, as it should be!!!

I would fain acquit this gentleman of an intention to deceive his readers. This, however, I can no otherwise do, than by means of the following supposition. From the English part of a French Dictionary, which he appears to have consulted, he has copied into his note the French word *extraordinaire*, which he found against the English word *extraordinary*. This word being printed on the cover of your Magazine in the plural, to agree with its substantive, he did not know his old friend with the *s* tacked to it, but, looking at it with an *English eye*, very naturally mistook it, (as any other mere English reader might have done,) for "extraordinaries."

As to my inability to read and write my own language, I entreat you, my dear friends, to take into consideration the superior advantages of the Editor of the New Evangelical Magazine. Division of labour tends to produce superiority of execution. A person who understands no language but his own, ought surely to excel in the knowledge of that, because the whole of his attention is confined to a single object. Had I enjoyed an advantage in this respect similar to that of the gentleman in question, I might have attained as accurate a knowledge of my own language as is possessed by him, and might have written it with equal orthographical and syntactical correctness!!

I am charged with having "repeatedly blundered" in printing the "Reply to J. G. F." How stands the fact? I gave the manuscript of the "Reply" to the printer, desiring him to produce a fac simile. He did so, *except* that he corrected the spelling of one word, amended the general punctuation, and in another word mistook an *e* for an *a*, which I do not wonder at, as in the manuscript it looks more like the latter than the former. Thus much respecting my repeated blunders.

It affords me pleasure to perceive the Defendant expressing, after all, his high regard for Mr. Fuller, and recounting his own services. This reminds me of a rebel suing for mercy on account of former services rendered by him to his king. Should it be said, that the services presented to our view by the Defendant are only pretended, yet as the mentioning of them indicates an incipient compunction for his offence, if you will recommend him to the public for mercy, on condition that his repentance, if he does repent, shall be lasting, and that *his hand shall for the future cease from being against every man*, it will be esteemed a favour by

YOUR SECRETARY.

P. S. I wonder that any person who pays regard to veracity, should publish so many untruths as are contained in these "Strictures." See particularly P. 302,

Col. 1, line 3 from the bottom; Col. 2, line 35; and P. 304, Col. 2, line 23.

THOUGH the Editor of the New Evangelical Magazine disclaims malignity against our late revered Friend, we appeal to every unprejudiced person who has read his "Review of the Wolverhampton Case," his "Reply to J. G. Fuller," and his "Strictures on the Baptist Magazine," whether inveterate malignity does not evidently appear in those articles. Does he not endeavour to support, by means of obscure innuendoes and sly insinuations, a charge which he cannot substantiate with evidence, nay, which he is obliged, when he is engaged hand to hand with his opponent, to abandon?—But to bring the matter to an issue:—Will any man of respectability come forward, and impute to Mr. Fuller a sanguinary disposition?* Will any man say, that he would have gone into court on that abominable indictment, even had the affair not been compromised?† Or will any man say, that the idea of the enforcement of the penal laws, in the Soham case, originated with him?‡ Till these things can be said and proved, which we feel confident they never can be, all the sly and unmanly insinuations of his enemies will vanish, in the estimation of impartial judges, "as the light dispels the dark," or rather will produce a reaction to the confusion of the calumniators.

"He who by aspersion casts a stone
At the head of others, hits his own."
HERBERT.

Unless any new *documents* should be produced, we shall not consider ourselves as called upon to take any further notice of the Editor of the New Evangelical Magazine.

THE EDITORS.

CONVERSION
OF
TWO INFIDELS:
AN ANECDOTE.

DURING the late war, Colonel S. was an officer in the Peninsula. One day, when a party of officers were dining together, the colonel denounced the Bible as nonsense from the beginning to the end. A general officer who presided at the table, asked him whether he had ever read the book upon which he had made these severe remarks. Colonel S. was obliged to confess that he had not. "This is what I suspected," answered the general; "if you had read it, you could not have spoken as you did: I hope, however, that you will read it; in which case I have no doubt that your sentiments respecting it will be changed." The colonel promised that he would read it. He did so; the divine blessing accompanied it; and he became a Christian.

About the beginning of the present year, Dr. F. of F. a physician of celebrity, but a professed infidel, was suddenly taken ill. On hearing of his illness,

* "I do not impute a sanguinary disposition to Mr. Fuller."—*Aspland.*

† "I am unwilling to believe that Mr. Fuller would have gone into court on that abominable indictment, even had the affair not been compromised."—*Editor of the New Evangelical Magazine.*

‡ "Mr. Aspland knows not how to believe that the *idea of the penal laws originated at Soham:* I can only say, let it originate where it might, *it was not with me.*"—*Mr. Fuller.*

Colonel S. his intimate friend, visited him, with a view of conversing with him on religious subjects, as he could not bear the thought that his friend should die an infidel. He earnestly entreated him to read the Bible. "No, colonel," replied he, "you know my sentiments concerning that book. I do not believe a word of it. I hope, therefore, you will not mention it to me any more." The colonel, perceiving that it would be of no avail to urge it any further, said, "I have a book in my hand, which, as it is not the Bible, you will perhaps allow your lady to read to you. At all events, I will leave it with you." Having said this, he took his leave.—A few days after, the physician sent for him, and said to him on his arrival, "I cannot be sufficiently thankful for the book which you requested me to read. By the blessing of God it has produced a complete change in my views. I now believe the Bible to be the word of God, and hope, by the divine aid, to comply with its requirements." —The book was, "The Gospel its own Witness."

DOD'S DROPPINGS

No. 2.

AFFLICTION.

Some fall into affliction of conscience because they rest too much on private means, neglecting the *public*, which God by terrors at length makes them more highly to esteem. As also, because they live too Monastical a life, not caring for the society of the Saints, whom in the end they are driven to seek unto; that so there might be communion of the graces of the Spirit; that though all cannot be standard-bearers, yet they might be in the rearward at least.

God afflicts many that live in no gross sins in the view of the world; and that not only for trial, and their greater glory, but in pursuit of their sins; for a matter not so openly scandalous may be a presumptuous sin, and so pursued if the party committing it will not be convinced, but shift and wind from a reproof, not inquiring of God's servants, nor entreating the Lord to give him his discerning Spirit for greater illumination in all sins and corruptions. And so it is likewise for Omissions; when any one being admonished, yet still groweth more cool and slack in Christian duties. And, on the other side, if any through the violence of temptation or passion, viz. of fear or the like, run into sin, more gross in appearance, (as Peter denying and forswearing,) it may not be presumptuous, if present repentance follow.

ON DIVINE GUIDANCE.

The steps of a good man are ordered by the Lord. Ps. xxxvii. 23.

How happy are the godly in this respect! Whether their road be pleasant or painful, and however intricate and dangerous it may be, they are under the divine guidance: *their steps are ordered by the Lord.*

Painful providences, disease, and poverty, all of which frequently fall to the lot of the righteous, are the road by which their gracious Father, and their best Friend, *leads them*;—not for the sake of giving them pain, but for their real good, and ultimate advantage.

We do not regard natural evils, —fatigue, hunger, long voyages, &c. in the prospect of gain. So GOD does not regard our poverty, diseases, &c. if the advantages resulting from them far outweigh the evils themselves.

This life is the only state in which patience can have its perfect work: there can be no room for it in heaven. Let us not then regret the occasions for its exercise in the present state, especially when we take into the account that *our steps are ordered by the Lord.*

Let it then be our constant prayer, with the Psalmist, Ps. cxxxix. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

And if when we sat in darkness and in the shadow of death, being bound in affliction and iron, we were brought out of this dreadful state, and our bonds were broken in sunder, will not our heavenly Father lead us forth by the right way, that we may go to a city of habitation? (Ps. cvii.) Yes; he will make darkness light before his people, and crooked things straight. These things will he do unto them, and not forsake them. Isai. xlii.

QUESTION.

TWO young persons of the Baptist Denomination, having strong desires to engage in the work of the Lord amongst the heathen, do humbly request some of your worthy correspondents to favour them with their statements respecting the necessary qualifications of Missionaries.

Yours, &c. A. and B.

ANSWER.

To the Editor of the Baptist Magazine.

MR. EDITOR,

IN answer to the question of A. and B. the following things, mentioned 2 Pet. i. 5—7, appear to me to be "necessary qualifications of a Christian Missionary."

1. DILIGENCE. Without it, how can you learn to preach and converse in the Oriental languages? The whole of your work will require it. "Give thyself wholly to these things," said St. Paul to a Missionary, "that thy profiting may appear to all." 1 Tim. iv. 15.

2. FAITH. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. xi. 8.

3. Virtue or FORTITUDE. A Missionary must never think of self-indulgence and inglorious ease. "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. ii. 3.

4. KNOWLEDGE. No one can teach that which he does not know.

5. TEMPERANCE. Heathenism is a religion of uncleanness, gluttony, and drunkenness. It becomes a Missionary to set an example of the contrary virtues, as well as of CONTEMPT OF THE WORLD. "No man that warreth," (and the life of a Missionary is a life of warfare,) "entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. ii. 3, 4.

6. PATIENCE. The Christian Missionary has often to wait a long time before he sees the success of his labours. He must

have long patience "until he receive the early and latter rain."

7. GODLINESS. The Missionary ought to exhibit in his spirit and conduct the character of that Great Being whose servant he professes to be.

8. BROTHERLY KINDNESS. Let the heathen say of you, as they did of the primitive Christians;—"See how these Christians love one another."

9. CHARITY. Charity to the souls of men ought to be a principle deeply implanted in your hearts. You must possess "an earnest care" for the salvation of the heathen. Your "mouth must be open unto them, and your heart enlarged." You must approve yourselves as the ministers of God "by love unfeigned."

10. To these qualifications must be added, not only *aptness to teach*, which all ministers should possess, but *aptness to learn the languages of the places to which you are going*. Without either of these, time and money will be expended in vain.

11. Consult 2 Cor. vi. 3—10, and other parts of the New Testament. V. R. T.

ANECDOTES

OF THE

BRUNSWICK FAMILY.

THE Rev. John Sergeant of New England, was a zealous preacher among the Indians. In the year 1743 he formed an excellent plan for their conversion and civilization. With the view of carrying it into execution, a subscription was begun in England, and met with considerable encouragement from some of the royal family. The Prince of Wales's name stood at the head of the list for twenty guineas; and when his Royal Highness the Duke of Cumberland was asked to contribute ten guineas, he generously replied, that it would be shameful in him to give so small a sum for so good a purpose, and he therefore subscribed twenty. The Prince of Wales was applied to, through the medium of the Rev. Dr. Ayscough, clerk of the closet, and first chaplain to his Royal Highness. When that gentleman was informed that Mr. Sergeant was not a minister of the church of England, but a Dissenter, he replied, "What, though he be a Dissenter? He is a good man: that is every thing. It is time that such distinctions were laid aside, and the partition-wall thrown down, that so Christians may love one another. For my part, I love all good men alike, whether they are Churchmen or Dissenters." Dr. Ayscough continued to the last a distinguished friend of Mr. Sergeant, and of the school among the Indians. Whilst we admire the character and conduct of Dr. Ayscough, we also revere the memory of the Prince of Wales, on account of his possessing such a First Chaplain.* See Brown's History of the Propagation of Christianity, Vol. I. p. 85.

QUERY.

I AM informed, that in an oath taken by Graduates in the University of Oxford, there is the

* The Rev. Mr. Hollis, a Baptist Minister of London, subscribed one hundred and eighty pounds a year, for the maintenance and education of thirty-six Indian boys in Mr. Sergeant's school.

following clause: "Item specialiter tu jurabis, quod inter nullas communitates vel personas istius Universitatis, impedies pacem, concordiam, et amorem. Nec conventiculis interesse debes, nec eis tacitè vel expressè consentire; *sed ea potius, modis quibus poteris, impedire.* Excerp. e. Corp. Statut. Universit. Oxon. Tit. IX. Sec. 11, § 1. Will any of your readers have the goodness to say whether that oath is now taken, and if it is, what sense is put on the word *conventiculis?*

X.*

DEJECTION REPROVED:

AN ANECDOTE.

Poor Mary was returning home, the picture of penury and want, thoughtful, yet serene and placid, when she was joined by a lady of affluence and piety, but who was the subject of some afflictive visitations, and was threatened with more. She immediately began to relate her sorrows and apprehensions to poor Mary, who heard her with much attention, and then with all the tenderness of Christian sympathy, besought her to be comforted, reminding her of the goodness and fidelity of that God who has promised never to forsake his people, and exhorting her to be grateful for the many mercies she *now* enjoyed, and to confide in the unchanging mercy and love of God for all future ones. By this time they had reached the door of her humble dwelling. Mary begged the lady to walk in, and taking her to a closet, said, "Pray, Ma'am, do you see any thing?" The lady replied "No." "You see, Ma'am," said poor Mary, "*all* I have in the world. But why should I be unhappy? I have Christ in my heart, and Heaven in my eye. I have the unfailing word of promise, 'that bread shall be given me, and water shall be sure,' whilst I stay a little longer in this vale of tears; and when I die, a bright crown of glory awaits me through the merits of my Redeemer."

ANECDOTE

OF

MR. BENJAMIN BENNETT.

The pious and learned Mr. Benjamin Bennett, author of "The Christian Oratory," being solicited to preach when he was once in London, seemed inclined to excuse himself, when Mr. Timothy Rogers, who was in company, broke out into some such expressions as these, "Oh preach, by all means preach, I would fain preach, but cannot: how do you know, but you may do some good, which you may never hear of till the day of judgment?"

Wilson's History and Antiquities of Dissenting Churches.

* The above query reminds us of our having somewhere heard the following anecdote. Complaint having been made to a head of a college at one of our Universities, that some of the students of his college had behaved improperly at a Dissenting place of worship, he summoned them before him, and thus addressed them; "Do you know, young gentlemen, that you are between two fires? In the first place, you have violated the Toleration Act; and in the second, you have acted contrary to the canons of the University, which forbid you to be present at conventicles."

Edit.

Juvenile Department.

NEGRO SLAVERY.

"I would not have a slave to till my ground,
— — — — — for all the wealth
That sinews bought and sold have ever earn'd;
I would much rather be myself the slave,
And wear the bonds, than fasten them on him."
Cowper.

In perusing a recent volume of Travels in North America, I was much gratified to learn, that the people of colour, who are very numerous in the city of New York, have instituted what they call "A Wilberforce Society." It is indeed pleasing to reflect, that this distinguished senator, who has devoted his whole life to the great work of abolishing the accursed traffic in the flesh and bones of our fellow-creatures, has not laboured in vain. Wreaths of never-fading laurel, undrenched in human blood, do indeed adorn his brow; and he enjoys an enviable fame, unsullied, and as much above that of the mere conqueror, however numerous or splendid his victories, or vast his conquests, as the heavens are higher than the earth.

Much however remains to be done, before this infamous trade (*trade* shall it still be called, which is nothing but the vilest robbery, oppression, and murder, on a large scale?) is completely exterminated. The friends of God and man should still employ their influence and exertions at home and abroad. The period, I fear, is yet distant, when they may be permitted to rest from their labours. It is a horrible and an alarming fact, that the slave trade yet exists in many parts of the world, and immense multitudes of the human race are still bought and sold like cattle in a fair, and involved in all the terrible calamities of interminable slavery; and the sentiment cannot be disguised, if ever it be destroyed, it must be through the instrumentality of the British people. Nothing can be more disgusting than to perceive, that this infamous system of oppression exists and flourishes, where we should least have expected to find it, IN THE UNITED STATES OF NORTH AMERICA—yet such is really the case. The following advertisements are actually taken from their newspapers, and similar ones pollute most of their public journals—

"*To be sold.* A servant woman, acquainted with both city and country business, about thirty years of age, and sold because she wishes to change her place." *New York paper.*

"*Twenty dollars reward* will be paid for apprehending and lodging in jail, the following slaves, belonging to Joseph Irvin; Tom, a light mulatto, thirty-five years of age, can read and write, and preaches occasionally—and Charlotte, his wife; who decamped from their owner's plantation the 14th of September, 1817."

"*Negroes at auction.* This morning, in front of our office, at eleven o'clock, will be sold for cash, four likely negroes."

The following sentences are from "An Ordinance of the City Council of New Orleans." "Any slave, or slaves, residing or sleeping in any outhouse or building, but such as belong to their owners, *shall receive twenty lashes.*—Any slave who shall walk in the street, or open place, with a stick, or cane, or cudgel, shall be carried to the police jail, and *receive twenty-five lashes.*—The dancing and merriment of slaves shall take place only on Sundays, and if any continue dancing after sunset, they *shall receive twenty-five lashes.*—Any slave who shall be guilty of disrespect to any white person *shall receive thirty lashes.*" Reader! all this, and much more of the same kind, takes place in a country, whose inhabitants boast perpetually of their freedom!! Would the English people, however the citizens of the United States may despise them, endure such laws, or such practices? Assuredly they would not.

"At Natchez, in the State of Missouri," says an intelligent traveller, "I saw *fourteen vessels freighted with human beings for sale.* They had been collected in the several States by slave dealers, and shipped from Kentucky for a market. They were dressed up to the best advantage, on the same principle that jockeys decorate horses for sale." The same writer adds, "Blacks who are possessed of the rights of citizenship, are not admitted into churches visited by white people. There exists a penal law, *deeply written in the minds of the whole white population,* which subjects their coloured fellow-citizens to unconditional contumely, and never-ceasing insult. Even the white criminals in prison will not eat with the black culprits, but are driven to a separate table. Though New York is professedly a free state, it is only such on parchment—the black Americans in it are *practically* and politically slaves."* The people of America seem to be of opinion with Mr. Jefferson, and to act on the principle, that the poor blacks are of an *inferior species* to the rest of mankind.

Mr. Fearon affirms, "that in the States of New York and Jersey, the treatment of Americans of colour by their white countrymen, is worse than that of the brute creation. A few minutes before dinner my attention," says he, "was excited by the piteous cries of a human voice. Looking into a log barn I perceived the bar-keeper, and a stout man more than six feet high, called Colonel ***, and a negro boy about fourteen years of age, stripped naked, receiving the lashes of these monsters, who relieved each other in the use of a horsewhip. The poor boy fell on his knees praying that they would not kill him, and he would do any thing they pleased. At length the master of the inn arrived, and bade them desist, as the boy's refusal to cut wood was by his orders. The Colonel said, 'That he did not know what he had done, but that the bar-keeper requested his assistance to whip Cæsar; of course he lent him a hand, it being no more than he should expect Mr. Lawes to do for him under similar circumstances.'" A large company justified the deed, and said, that they usually treated their slaves in the same way.†

These are scenes frequently exhibited in this boasted land of liberty—in a country where the people are so ridiculously fastidious, that the very servants will not endure to be called *servants*, and they are usually termed "Helps!" "Be kind enough," said Mr. Fearon, "to tell your mistress, that I want to see her." "My *mistress*, Sir! I tell you, I have no mistress, or master either. I will not tell her. You may go yourself to her, if you want Mrs. ***. In this country there are no mistresses or masters. I am a woman citizen"‡—was the impertinent reply. The poor blacks, however, greatly to their cost, can tell a very different tale. A slaveholder is a master, or rather, perhaps, a tyrant of a horrible description.

It would scarcely be believed, though it is literally a fact, that the Constitution of most of the different States begins with the following article, "ALL MEN are born equally free and independent." And although in the New England, and some other States, slavery is professedly abolished, it appears, that even the free blacks, however respectable or excellent in character, are, in many respects, outcasts from society; as if "God had not made of one blood all the nations of the earth." Well might even Mr. Birkbeck exclaim, "I want language to express the loathing I feel for personal slavery; when practised by freemen it is most detestable. It is the leprosy of the United States—a foul blotch, which more or less contaminates the entire system in public and in private, from the President's chair to the cabin of the hunter."§

How can any liberal individual eulogize such a people? In every encomium I hear on this astonishing country, I cannot forget that, how-

* Sketches of America, by H. B. Fearon, p. 61, 168, 270. A work which Earl Grey has publicly noticed with his approbation.

† Ibid, p. 242—244. ‡ Ibid, 31.
§ Sketches, p. 434.

ever the citizens of it may boast of their liberties, a large proportion of them are detestable slaveholders. And whatever are the defects of our Constitution in principle or in practice, thanks be to God—

"Slaves cannot breathe in England—if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall;
That's noble—and bespeaks a nation proud
And jealous of the blessing."

What are the friends of God and man in America doing, that with stern countenance and unremitting energy, they do not pursue this accursed system till it be utterly exterminated from the face of the earth? Were I in a Paradise, if a single bondsman trod the ground, I should think the soil contaminated; and unless I could give him freedom, I would seek a residence in a country unpolluted by the foul and diabolical practice of slavery.

To the reflecting mind a slave is a shocking spectacle. Yet how awful the consideration, that every individual who lives in the violation of the divine commands, is involved in the most fatal bondage. The body of the poor negro may be bound, but "in thought" he may still be "as free as ever"—the oppressor may fetter his mortal frame, but he "knows not what a range his spirit takes"—perhaps it rises to heaven and holds converse with the Eternal Majesty, and anticipates, with unknown rapture, the moment, when—*set free for ever*—he shall have an inheritance where the slaveholder has no admission—where "the wicked cease from troubling, and the weary are at rest." But the sinner, who is the slave of his evil passions, is a voluntary bondsman of the worst kind—his mind is fettered as well as his body. Sin and Satan tyrannize over the understanding, will, and affections of their votaries. Living and dying in this wretched bondage, as appears from a multitude of passages of Revelation, they are undone eternally. The present scene is a state of probation, and the character that is formed in this world will survive the grave, and is unalterable. There is only ONE—O that all eyes and all hearts were directed to him—who can raise the moral slave from his present awful and degraded condition. Many indeed are so vain as to imagine that they can break his chains, and set him at liberty—but after all their boasted efforts,

"The still small voice is wanted. He must speak,
Whose word leaps forth at once to its effect;
Who calls for things that are not—and they come!"

This is the glorious work of the GREAT LIBERATOR, who, animated by infinite benevolence and love, has come to seek and to save those who had "sold themselves"—and what in the highest degree aggravates their folly and iniquity "sold themselves for nought," (Isa. lii. 3.) into the vilest slavery. Through the riches of his grace, HE and HE ONLY, gives liberty to the miserable captive, "opens the prison doors to them that are bound," and confers a freedom,

"Which whoso tastes, can be enslaved no more!"

"If the Son make you free, ye shall be free indeed!"

Reader! eternal slavery in the regions of darkness and woe, or liberty in the realms of light and victory, will be thy portion. Examine thyself, whether thou art in the faith. Hast thou been brought into the glorious liberty of God's dear children? A liberty from tyrannizing evil passions, and the curse of God's righteous law, justly due to thee on account of thy transgressions? Renouncing every other master, hast thou devoted thyself to the service of the Lord Jesus? Has the grace of God effectually taught thee to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present evil world? O come to the Great Liberator, that you may "have life, and have it more abundantly." How, if you neglect the glorious salvation of the Son of God, will you escape the misery, death, and utter ruin, which your iniquities deserve! No eye but his will pity,—no arm but his can possibly rescue you from destruction. He waits to be gracious. Arise! Go to him without delay—go instantly—to-morrow may be too late. Hark! he calls thee,—and for thine infinite encouragement he says, "Him that cometh to me I will in no wise cast out!"

Coseley. *B. H. D.*

Obituary.

MRS. LYDIA ANN GREEN,

OF COSELEY,

Died Dec. 22, 1818.

It pleased God to open her heart early in life, to attend to the things pertaining to her everlasting peace. Under the affectionate ministry of my valued friend, the Rev. Elisha Smith, of Blockley, her mind was savingly impressed with the importance of the great and sublime truths of the Gospel of Christ. At the age of fourteen she commenced a diary, which she continued for some years, in which she recorded the dealings of God with her soul. In these interesting pages her habits of retirement, self-examination, and devotion, are every where apparent. It may be perhaps of service to make a few extracts.

"I have reason to lament my many transgressions. When I went up to thy house, O my God, this morning, I found my heart wandering from thee. My sins might long since have plunged me into hell, had it not been for thy boundless mercy.

"I wish to be deeply humbled, that I can ever contemplate my Redeemer suffering on the cross for me, and yet not feel 'one soft affection move.' What base ingratitude! How astonishing his grace, who condescended to take on him the 'form of a servant,' and to expire on the accursed tree for guilty sinners! O may I live to his glory!

"Blessed be God, who has supported me under my trials, by enabling me to cast my whole care on him. I know that he did all things well; and I have reason to bless his holy name, since my afflictions have brought me nearer to himself.

"In the presence of the Judge of all the earth, I would diligently search my heart, that I may know whether I bring forth the fruits of holiness. O thou God of love! search and try me, and cleanse me from all iniquity. I hope I can experimentally say, that I do love God; and though I am a sinful creature, and prone to all that is evil, and my best performances want washing in the blood of the Redeemer, yet I do love the ways of holiness, and wish to walk therein. I cannot be happy in any pursuit displeasing to my Redeemer.

"This day I followed my dear Lord in the ordinance of baptism.—I left my fears behind me. It was indeed a comfortable opportunity to my soul. O how sensibly did I feel the warmth of God's love animating my heart! Though after I was indulged with this blessed privilege, I was led into the wilderness of temptation, yet I can raise my Ebenezer, and say, 'Hitherto the Lord hath helped me!'

"To-day the Saviour removed my doubts, so that I could see the evil of sin, and a suitable fulness in Christ my righteousness. I am looking up to him for strength and grace, that I may hold fast my profession, and live to his glory—

> 'Wither'd and barren should I be,
> If sever'd from the vine.'

"The subject to-day was Gal. ii. 20. 'He loved me, and gave himself for me.' I trust I could utter the language of the Apostle. Sitting at the Lord's table, I found my heart much affected in beholding the sufferings of my Saviour: it was a time of love, and I felt an ardent desire to give up my whole self to the Lord.

"Revel. vii. 15. 'Therefore are they before the throne of God, and serve him day and night in his temple,' was the subject of this morning's discourse. Our dear Pastor treated of the happiness of the saints in glory. Unworthy as I am, may I be admitted among that hap-

py company? I felt under the sermon a pleasing ecstasy of joy.

"With what pleasure did I behold, I trust, two of God's children, to-day, giving up themselves to him in baptism! Thanks be to his name, one was my sister Dinah. May they both go on their way rejoicing!

Lord's-day morning. "Let me devote this day wholly to the Lord! May Jesus reign and conquer, not only in my heart, but in the hearts of many who have not hitherto bowed to his sceptre! May the dear ministers who are sent out as ambassadors for God, have abundant cause to-day to rejoice in the success of their labours!"

A little before her last illness, when the family was in trouble, she wrote a letter to her husband, in which she says, "If this trial do not lead us more earnestly to a throne of grace, and make us more concerned to honour our profession, we shall have perhaps a greater. We had a great trial lately in your personal affliction; perhaps the next may be the loss of our beloved David, or some other of our dear children; or the stroke may come nearer still, to one of us. O how much ignorance and pride lie undiscovered in our hearts, at least in mine, which I am ready to call by some other name! Lord, cleanse thou us from secret faults."

When it was intimated to her, that her medical attendant thought her case a serious one, she said that she was not alarmed—that she wished to lie in God's hands as clay in the hands of the potter; and declared, that she would not wish to recover from her afflictions, unless they might be sanctified, and she might be the better for them.

Her patience was exemplary.—"What," said she, repeatedly, in great pain, "are my sufferings to those of Christ?"

She was uniformly of a meek and quiet spirit. I never heard of her having any kind of personal difference with any individual.

Her admonitions to her unconverted relatives and friends to be ready to meet the coming Judge, were very striking.

Near the last solemn moment she said, "I am not afraid to die. It is certainly a trial to part with an affectionate husband, and dear children; but I leave the children in the hands of a kind father, and they will not be wholly destitute of a mother;" referring to the care which she believed their grandmother would take of them.

Perceiving the great sorrow of her husband, she said to him, "Time is short—we shall soon meet again—I shall hail your arrival in glory."

The sabbath previous to her dissolution, her afflicted partner stood near her dying bed, with the Bible in his hand; and as she had been a little delirious, he asked her if she knew what book it was? She replied,

"Holy Bible! Book divine!
Precious treasure, thou art mine!"

Her pastor called on the last day she lived, and in solemn prayer commended her departing spirit into the hands of God her Saviour. Among many other things, she said to him, "I cannot talk much. The Redeemer said, 'In my Father's house are many mansions.' If it were not so, he would have told us—and he could have told us, for he knew, and he would not deceive us.—I am going, I trust, to those mansions.—I am not afraid to die.—I know in whom I have believed.—I have no raptures, but I have a good hope through grace, which I would not part with for all the world.—What a pitiable situation should I be in, if I had my religion to seek in this moment of extremity!—Blessed be God, this is not the case."

Just before she expired, in reply to the question, "Are you happy?" she said, "O yes, I am!" and calmly entered into her Master's joy; leaving her afflicted husband, and five little children, to lament her irreparable loss. May they all seek and find her in that blessed state of unspeakable felicity, where FAREWELL is a word unknown!

Thus ardently prays their affectionate friend

B. H. D.

Coseley.

Review.

Serious Remarks on the different Representations of Evangelical Doctrine by the professed Friends of the Gospel. By John Ryland, D. D. Part II. 70 Pages. 1s. 6d.

THIS excellent pamphlet, as well as the former part, which has been already reviewed, is principally directed against the errors of two descriptions of persons—the Pseudo-Calvinists,* and the Mock Calvinists, or Antinomians.

About ninety years ago, a few Calvinists among the Independents, that they might answer the argument of the Arminians in favour of general grace, founded upon the duty of sinners to repent and believe, denied that it was their duty to do so. The argument here referred to was as follows, "ADAM HAVING NO POWER TO BELIEVE IN CHRIST, his posterity *could not lose* that power by the fall. The plea, therefore, of the Calvinists, that *because man has lost the power to obey, God has not lost the right to command*, cannot avail them. Faith and repentance cannot be required of sinners, because Adam possessed the power to repent and believe, but lost it; *for he never did possess it.* But they are universally admitted to be duties. Therefore the doctrine of general grace is a true doctrine."

By this sophism, the above-mentioned Calvinists were driven to embrace a notion which *we* call Pseudo-Calvinism. They admitted what the Arminians alleged, namely, that before the fall Adam had no power to repent and believe in Christ; but they drew a different conclusion, and denied faith and repentance, and all other spiritual acts, to be duties.

The Arminians farther urged, that whatever God expressly *requires* of unregenerate men, they must certainly be *able to perform* without the special influences of the Holy Spirit.

To solve this difficulty was another motive for the above-mentioned Calvinists to deny that sinners were *under any obligation* to such repentance and faith as are connected with salvation; and hereby they unwarily joined with the Arminians in opposing the important truth, *That we need the influences of the* SPIRIT *to enable us to perform our* DUTY. With this grand error, two other errors were connected. One was, *wrong ideas of the nature of faith*, in which they included a persuasion of personal interest in Christ. The other was, *a not entering fully into the distinction between* NATURAL (*or innocent*) *and* MORAL (*or wicked*) *inability*. They did not reflect, that although an in-

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* We use this term, Pseudo (False or Counterfeit) Calvinists, not by way of disrespect, (for we esteem many ministers and private Christians of this description,) but to show our conviction that their system is not real Calvinism.

The terms "High Calvinists" and "Rigid Calvinists" seem to us improper. The former seems to convey an implication that they are at a farther remove from Arminianism than the True Calvinists are; which is so far from being the case, that they in reality approach more nearly to it, as has been frequently shown. True Calvinism is at the FARTHEST POSSIBLE REMOVE from Arminianism. We dislike this term for another reason. There is a danger of its leading some persons, who are afraid of being thought High Calvinists, but who do not fully comprehend the nature of that system, to recede from true Calvinism, and to be afraid of defending the doctrines of grace; which doctrines we call Calvinistic, not because we bow to the authority of any uninspired man, but because the Reformer after whom they are named was an eminent defender of them.—We disapprove of the latter term, partly because we do not know the exact idea which it is meant to convey, and partly because it seems intended to cast the same kind of reproach upon a zealous adherence to truth, as the terms "puritanical and precise" were meant to cast upon eminent piety. The friends of truth ought to be as RIGID and unbending as Mordecai, and to give place to error by way of subjection, no, not for an hour.

nocent inability to obey the Divine commands *does* take away guilt, a wicked inability *does not;* but that, on the contrary, the greater the latter inability is, the greater is the guilt. They ought to have considered that a man who is the subject of the latter inability is not the less, on that account, under an obligation to do what God commands, whether it be to love God with all his heart, to keep the whole law, to repent of his sins, or to apply to Christ for salvation;—and that this inability is *as great* as natural inability; for though there are different degrees of it, according as men are more or less wicked, yet the very lowest degree can be removed by nothing short of the special and regenerating grace of the Holy Spirit.

These erroneous notions were imbibed, and this *Incorrect View* of Calvinism was maintained, by many of the Baptists, who in other respects were very great and truly orthodox divines, as well as men of eminent piety. At length, the venerable Mr. Hall of Arnsby, Dr. Ryland, and the late Mr. Fuller, relinquished this incorrect view, about thirty-five years ago, and returned to the Calvinism of the Reformers, and of our other pious ancestors who lived before the time of George the Second: and the great body of the followers of Mr. Brine, in our denomination, followed their example.

In this pamphlet the author, in a very luminous and masterly manner, entirely overturns this *incorrect system*, and shows, that under the appearance of doing more honour to the doctrines of grace than the ancient one, it is in many particulars opposed to those doctrines, to which he is a most sincere adherent. Like his two deceased friends, he firmly maintains the important doctrines of a Universal and Total Wicked Inability to repent and believe; Particular Election; Regeneration by the invincible operation of the Holy Spirit; Justification by the imputed Righteousness of Christ; and Final Perseverance in faith and holiness. These doctrines have sustained no loss by the change: on the contrary, they shine with the same lustre that they did in the times of the apostles and reformers, now they are freed from the unscriptural rust with which they were tarnished.

The system of which we have been speaking, though erroneous, was (as we have already said) maintained by wise and good men. But it has been succeeded by another of the most pernicious nature, into which it must be confessed, that many of the followers of those good men have turned aside, and have been more prone to turn aside than others. This shows how dangerous it is, in the smallest degree, to depart from the truth, or to tarnish it with error. All error proceeds from the wicked one; and though it may appear minute, yet it is, either proximately, or remotely, connected with other errors of the most fatal nature and tendency. These good men did not perceive the connexion; and the poison did not injure them, for they carried the antidote in their own breasts. But many of their followers, being destitute of true religion, feed upon the deadly poison, against which they have no antidote; and departing from the truth more and more, imbibe one error after another, until they become ANTINOMIANS both in heart and life.

We think, with Dr. Ryland, that one of the greatest evils that have afflicted the church of God, was the rise of that man whose

"Positivity, volubility, with abundance of low wit, and abuse of other ministers, acquired for him a considerable degree of popularity, though chiefly amongst the ignorant and illiterate: while he had a knack of so connecting detached sentences of scripture, without regard to their original import, as to make them appear to prove whatever he pleased. His profligacy before his supposed conversion, would have been no evidence that it was not genuine; but his effrontery in relating it afterward, in the most ludicrous and jocose expressions, must go far towards invalidating it; especially, since after he had left off the indulgence of the *lusts of the flesh*, no man seemed more completely under the dominion of the *lusts of the mind*. Pride, arrogance, and malignity, indulged for many years, without the least semblance of jealousy lest he should carry them too far, in any case whatever, are as inconsistent with all the ideas I can form of a *Saved Sinner*, as lewdness or drunkenness. This man I

never heard or saw, though I have read many of his writings, and have been shocked to see such a mixture of vaunting confidence as to his own safety, and rancorous bitterness towards every man who did not treat him as a prophet of the Lord. When I refused to surrender my pulpit, at the desire of two or three discontented persons, to this Ishmaelite, he printed a pamphlet, in which he charges me with shutting his Master out of the pulpit, by shutting out him; and says, 'Two clerical gentlemen at Bristol treated me, without any just cause, just as Mr. Ryland has done; but it did not pass unresented; both of them are now no more.' There is no doubt that he refers to Mr. Hoskins, and Dr. Caleb Evans, in this passage; and, in another place, alluding again to my honoured predecessor, he says, 'I would have Mr. Ryland take care how he calls the gospel a *pernicious notion*; lest, like the great Doctor at Bristol, God take away his speech, and then his breath.' . . . . This man is now gone, but his writings remain, an awful monument of the pride, censoriousness, and malignity, which may sometimes be connected with a distorted and mutilated gospel. Many others, inferior to him in their talents, imbibed similar sentiments, and, as far as they were able, propagated them in a similar manner. Dogmatical assertions, daring appeals to heaven, virulent abuse, and low wit, are the weapons of their warfare. One man, who did considerable mischief in the connexion in which he was for some years employed, after denying that the believer was *in any sense* under the law, was asked, 'Well, *Mr. Bradford*, would it be a sin for you to stab me to the heart?' He replied, 'It would be a breach of the law of the land, and I should be justly condemned to die.' 'But would it be a sin in the sight of God?' 'I do not choose to answer that question,' was the rejoinder.

"How lamentable is it, that any professors of evangelical religion can be seduced by such men; and even by those whose lives have most scandalously agreed with their Antinomian sentiments! Yet, in how many instances has this been the case! And how have hearers, whose own conduct has been disgraced by covetousness, intemperance, and the indulgence of bitter passions, and lawless affections, got comfort under the ministry of these unhappy men, and buoyed themselves up with an unscriptural confidence of their own safety, which no arguments of others, no sins of their own, could abate!"

We do not expect that any expostulations or entreaties of ours will have the least effect upon these preachers, or their wretched and deluded followers: the leprosy has taken so deep root in them, that we must leave them to the almighty Physician. But there is another set of lepers, in whom we hope the plague is not at present deeper than the skin;—we mean, some of the ministers who have lately seceded from the Church of England, and with a view to whom these pamphlets were written. To them we would affectionately say, The blood of those persons who shall be lulled to a deadly sleep in Antinomian confidence, and in carnal security, under your ministry, will be required at your hands.

We earnestly beseech those of them, who, we are sorry to learn, have departed still farther from the word of the truth of the gospel, by denying the true and proper divinity of the Son of God, and the distinct personality of the Holy Spirit, to pause before they are carried into the Dead Sea of Socinianism.

To our brethren in the ministry, who are not infected with Antinomian principles, we would, with equal importunity, say, Let not the abuse, which was made in the days of the apostles, and which is still made, of the doctrines of grace, tempt you either to relinquish them, or to be backward in asserting and defending them; for they are the doctrines of the apostles and martyrs, of the reformers, and of the true church of God in all ages; but beware lest, whilst you avoid Scylla, you fall upon Charybdis.

And respecting the people, we humbly implore the Holy Spirit of God, that the plague of Antinomianism may be stayed from them.*

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* We never saw our own sentiments on the danger of verging towards Antinomianism on the one hand, or towards Arminianism on the other, better stated, than in two excellent Essays on "certain prevailing Theological Errors," by the Rev. Daniel Wilson, in the Christian Observer for October, 1814, and May, 1815, which essays we most earnestly recommend to our readers.

The Nature and Observance of the Lord's Supper: Two Sermons delivered in the Independent Meeting House, Chalfont, Bucks, February 21, and 28, 1819. By William Gellibrand. 8vo. pp. 48. *Price* 1*s.*

"THE simplicity of Christ," is an inspired expression, and designates all the parts of the gospel dispensation. To "beguile the minds" of Christians from that simplicity, has been the constant employment of Satan, from the origin of Christianity to the present day. But to succeed, he found it necessary to corrupt the system which he wished to subvert. His endeavours and success are particularly apparent in reference to the only two ordinances, which were appointed by the Saviour, as the test of the love and obedience of his disciples. While Baptism and the Lord's Supper were observed in the church, as they were at first delivered, pure and undefiled religion abounded. That kingdom which is not of this world, was composed of those only who called upon the name of the Lord. These two trusty sentinels, appointed to keep the doors of the palace, while they remained uncorrupted by worldly policy, refused to admit any persons who had not previously sworn fealty and subjection to the King of Zion. But their corruption led to their removal, and others were introduced to stand in their places, of whom it might justly be said, "This is not baptism;"—"This is not the Lord's Supper."

The two sermons before us are a well-meant, and not ill-executed attempt to replace one of these sentinels in his appropriate post, by restoring the simplicity of Christ, in the observance of the Lord's Supper. In the *first* of these sermons, the author treats of the "origin and institution of the ordinance;"—of the "nature of the institute;"—of the "design for which it was appointed;"—and of the "obligations which enforce and recommend its observance." In the *second*, he considers the "pleas and excuses which are brought forward by many, to justify or extenuate their neglect of this ordinance;" and "the qualifications of those who come to the Lord's Table;"—and concludes with some awakening appeals to those Christians who disobey this command of their Saviour.

The style of these discourses is lucid and forcible; the sentiments are purely evangelical; and they are animated by the spirit of Christian ardour, and glow with the flame of pure devotion. We could not dispossess our minds while reading them, of the superior influence of evangelical truth to that of Arianism and Socinianism. Had the author continued to reside in that cold and cheerless region, where the Sun of righteousness never warms or enlightens, he would never have felt nor expressed the devotional feelings which are apparent in these sermons. There was nothing in his former creed in relation to the Lord's Supper, which could interest his feelings or warm his heart. But *now*, having "with joy received the atonement," he exclaims respecting this sacred ordinance, at the close of the first sermon: "This he instituted, not after his resurrection from the grave, but on the evening previous to his sufferings and death; well knowing, that upon the mount where he expired, his apostles would soon display the trophies of his victory, and that to the cross on which he died they would direct the eye of the penitent and believing to look for pardon and salvation. We therefore preach Christ crucified. We believe it to be a faithful saying, and worthy of all acceptation, that he came into the world to save sinners. This is the distinguishing doctrine of the gospel, and this is decidedly recognized, and set forth in the ordinance of the Lord's Supper." We could with great pleasure make other extracts, equally impressive, but we should be more gratified if our readers would procure the sermons, which they will find to be instructive and devotional.

LITERARY INTELLIGENCE.

Our readers in general are acquainted with the name of Mr. Charles Stokes Dudley, who has devoted his time and talents so much to the establishment of Bible Societies, particularly Bible Associations, both in London and in the country; and from whose labours the Parent Society has derived a very large accession to the number of its friends, and to its annual income. Desirous of promoting the object of Mr. Dudley, in his proposed useful and important publication, we gladly seize the opportunity of publishing his "Prospectus," and shall be happy to contribute in any degree to restore such a useful agent in the cause of the Bible to his former publicity and usefulness; the necessity of which we understand is strongly felt in many parts of the country. We have been favoured with the sight of a List of the present Subscribers, and are highly gratified to find that it contains numerous subscriptions from some of the most respectable persons in the kingdom, of five pounds, ten pounds, fifteen pounds, twenty pounds, and one hundred pounds for a single copy,—of fifty pounds for ten copies, &c. which may be considered as a testimony of their great regard for the services of the Author. *Editors.*

"Speedily will be published.

"An Analysis of the System of the Bible Society, throughout its various Parts; including Hints for the better Regulation of Auxiliary and Branch Societies, and Bible Associations. Interspersed with Practical Observations, and a Consideration of some Popular Objections. By C. S. Dudley.

"The importance of a Work like that announced in the preceding Prospectus, must be evident. At the urgent request of several friends of the Bible Society, the Author was induced to turn his attention to the subject; and his few leisure hours, during the last three years, have been directed, principally, to a consideration of the *System* and organization of Bible Institutions. Experience and observation have led him to suggest many improvements in the mode of conducting those Societies, and the result affords ample evidence of their success.

"Incessant engagements in the *gratuitous* service of the Bible Society have retarded the completion of the Work, while they have afforded the means of rendering it more perfect. A paramount sense of duty now induces a total suspension of those engagements, and the Work will be submitted to the Public without any authority but that which it derives from its own merits, and from the success which has, under the Divine blessing, resulted from the adoption of the suggestions it contains.

"It was the intention of the Author to *present* this Work to the Public, but recent calamitous circumstances, *altogether unexpected by him*, induce the adoption of a different course. He takes the liberty of requesting those friends who kindly interest themselves in the object, to transmit their lists to him, but to make their remittances to Samuel Mills, Esq. Finsbury-place, who, with Benjamin Shaw, and John Fell, Esqrs. will take charge of the subscription.

*** Subscribers' names will be also received by Hatchard and Son, Piccadilly; Seeley, Fleet-street; and Pewtress, Low, and Pewtress, Gracechurch-street.

Lower Thames-street, London, 5mo. 1819."

Volume VII. of the late Rev. A. Fuller's Works will be published in a few days.—Volume VI. containing Discourses on the Apocalypse, is already published.

Richard Baynes, of Ivy-lane, has in the Press Part II. of his Catalogue, consisting of Works in the various Departments of Literature; with a large Supplement of Divinity, including the Libraries of the Rev. Mr. Parry, of Wymondley Academy, Rev. Mr. Williams, and two other curious Collections.

Just Published.

A Diary; or Precious Promises, &c. arranged for every day in the year. Second Edit. Fine paper, bds. 1s.: Common, 8d.

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A certain Remedy for existing Distresses; or the labouring Man's Advocate: an Appeal to the Justice and Humanity of the British Public respecting the Wages of Labour. By John Ovington.

Foreign and Domestic Intelligence.

JERSEY.

Albion Chapel opened, and New Church formed, at St. Helier's; And Ordination at St. John's.

One of our Correspondents has sent us the following Account of a late Visit to the Island of Jersey.

We left Southampton on Tuesday afternoon, August 17, at three o'clock, and the next day, after a pleasant passage of twenty-four hours, found ourselves, (through the protecting care of the Father of mercies,) kindly welcomed to the island by the Rev. Mr. Jarvis, and his friends, some of whom were waiting on the pier to receive us.

On Saturday evening, we were, to our great surprise, informed of the sudden death of Mrs. Perrot, (wife of the Rev. Francis Perrot,) with whom we had conversed on the preceding day. The grief expressed in the island on this occasion was so strong, and so general, that Mr. Ivimey intimated the next morning, at the Baptist meeting-house, his intention of preaching in the evening upon the subject of death. Mr. Perrot, whose place of worship had been shut up for the day, hearing of this, requested that the sermon might be preached at his chapel. This was accordingly done, to a deeply-affected English auditory.*

On Lord's-day, August 29, the New Chapel was opened for public worship. A prayer-meeting was held in the morning at seven o'clock, when the Rev. Messrs. Saffery, Jarvis, and Ivimey, engaged. Mr. Ivimey preached in the morning, from John iv. 19—24; and Mr. Saffery in the afternoon and evening, from Luke vii. 1—7, and Philip. ii. 9. The hymns were given out by Mr. Jarvis.

This elegant and commodious place, thirty-seven feet by fifty-five in the clear, with a vestry behind it, has been erected in the Gothic style, under the gratuitous superintendence of John H. Hatch, Esq. Surveyor of the Government works. As it is built for the purpose of preaching to Calvinists in the English language, it is designated Albion Chapel. The whole expense will be about £1400. It is at present private property; but it will be put into the hands of trustees, for the use of the Baptist denomination; after which, part of the money will be applied for to the Christian public. The congregation was large and respectable; and on the ensuing Tuesday, a small church of baptized persons, understanding the English language, was formed, under the pastoral care of the Rev. Thomas Jarvis, to which additions will soon be made, as several persons have applied for baptism.

On Monday, August 30, we went to the Parish of St. John's, to witness the ordination of Mr. Jean De Gruchy, a farmer, and a native of the island, who has been for several years the minister of a French Independent congregation, but who has been lately baptized by the Rev. Mr. Carré, a native of Guernsey, now resident in Jersey, who was baptized by Mr. Ivimey, at his former visit in the autumn of 1817.

The ordination service, (the minister and the congregation in general not understanding English,) was performed through the medium of Mr. Carré, as interpreter. Mr. Ivimey described the nature of a church of Christ, from Philemon 2, "And to the church in thy house." Mr. De Gruchy read (in French) his Replies, and the Confession of his Faith, which had been previously translated into English.

Mr. Carré offered the ordination prayer in French, which was accom-

* By this term are here meant, not natives of England, but persons who understand English. Mr. Perrot preaches in the French language.

panied with the imposition of hands by the pastors present. Mr. Saffery addressed the minister and the church, from Acts xiv. 7, "And there they preached the gospel." Mr. Jarvis concluded with prayer.

The church at St. John's consists of nearly forty members, eight of whom have been baptized by Mr. Carré,* and Mr. De Gruchy. The apparent piety and simplicity of these villagers, our fellow-subjects, though they do not in general understand our language, was very gratifying. One of our company remarked, that the scene reminded him of the descriptions given of the ancient Waldenses. Mr. Ivimey said to a young woman, a member of the church, who was waiting at the table at a farm-house, where we were hospitably entertained, "Do you love the Lord Jesus Christ?"—She replied, "I do."—"What do you love him for?" said he—"Because," answered she, "I was in great distress of mind before I came to him for salvation." These friendly people treated us with the greatest Christian affection. Mr. De Gruchy, when we left the island, shed tears, and said, "Though I shall be absent from you in body, I shall be present with you in spirit."

The same evening, Messrs. Saffery and Ivimey gave an account at Albion Chapel of the state and progress of the Baptist Missions in India and Ireland.

It was extremely gratifying to hear, from some of the old religious people, accounts of the usefulness of one of our brethren, who was the first Missionary to the Island of Jersey. This was the Rev. Robert Stainer Bestland. Though he was blind; though but few of the inhabitants at the time (1782) understood English; and though he always preached in the midst of violent opposition; yet, notwithstanding these unpropitious circumstances, he was the honoured instrument of laying the foundation of all that has been accomplished since by other evangelical preachers.† The change produced in the morals of the inhabitants of this, and the other Norman Isles, by the preaching of the Wesleyan Methodists, Messrs. Perrot, and others, is, I understand, astonishing.

We were prevented from leaving the island on Wednesday, the captain refusing to put to sea, on account of the stormy weather. On Thursday afternoon, Sept. 2, we sailed; and though our passage was rough, we were mercifully preserved from all dangers, and we landed at Southampton the next day at one o'clock. We have since heard of many serious losses sustained by shipping on the day on which we were prevented from sailing. I hope we feel truly grateful for this fresh proof of the Divine care and goodness.

On reviewing the events which have taken place in Jersey, respecting our own denomination, I see renewed cause for saying, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

Sept. 10, 1819. S.

* Mr. Carré preaches to a congregation of about 150 persons at Longueville, about two miles from St. Helier's; and also at another place nearer the town. At the different villages where these two ministers preach, they have from 500 to 600 hearers.

† See a Memoir of Mr. Bestland in our Magazine for March and April, 1812. Some anecdotes concerning this good man's labours in Jersey, may appear in a future Number.

NEW CHAPEL OPENED.

STAMFORD.

SEPTEMBER 2, 1819. A new Independent Chapel was opened at Stamford, Lincolnshire, when two sermons were preached by the Rev. F. A. Cox, A. M. of Hackney, the Rev. T. N. Toller, of Kettering, (who was expected to preach in the morning,) being prevented by indisposition. The devotional parts of the service were conducted by the Rev. Messrs. Everett, of Whittlesea, and Green, of Uppingham. The Rev. George Wright, (the minister of the place,) closed the services. The attendance was

numerous and respectable, and the collections liberal.

The children belonging to the Sunday school were provided with a plain dinner, at the expense of an individual, to whom the Society is materially indebted for his zeal and activity in the erection of the edifice.

CHAPEL REOPENED.

HAMMERSMITH.

The reopening of the Baptist Chapel, Hammersmith, (after having undergone a very large and expensive alteration,) took place August 12, when two sermons were preached. The morning service commenced with reading and prayer, by the Rev. S. Keene, of London; after which the Rev. Dr. Winter preached from Ps. cxviii. 25, "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity." After which he prayed, and the friends dined at the Hammersmith Coffee House.

In the evening, the Rev. Daniel Washbourne, of Hammersmith, commenced the service with praying; and the Rev. G. C. Smith, of Penzance, preached from Matt. x. 8. "Freely ye have received, freely give." Mr. S. concluded with prayer.

The hymns were given out by the Rev. Thos. Uppadine, minister of the church. A numerous and most respectable congregation appeared at both services.

ORDINATIONS.

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AND

NEW CHURCH FORMED.

This church was gathered, and the congregation collected, by the labours of the students from the Bradford Academy, under the patronage of the Yorkshire and Lancashire Itinerant Society. The first of these, Mr. Chris. Kitching, now a Missionary in Jamaica, visited Richmond in the summer of 1817. In the following spring Mr. Christopher Hunter, whose time at the Academy was expired, went thither with a view to settle. His labours have been acceptable and successful. Six persons were baptized in the river Swale, not far from the spot where the celebrated Paulinus, upwards of twelve hundred years ago, is said to have baptized twelve thousand. On Lord's-day, the 23d of May, these six persons were formed into a church, and Mr. Hunter was ordained its Pastor. In the forenoon Dr. Steadman preached on the nature and glory of a gospel church, from 1 Tim. iii. 15. "*The house of God, which is the church of the living God, the pillar and ground of the truth.*" After which, the persons baptized gave each other the right hand of fellowship, and pledged themselves to walk together in the fellowship of the gospel. In the afternoon, Dr. S. after introducing the service, asked the usual questions, and received Mr. Hunter's confession of faith. The venerable Mr. Terry, of Bedale, for thirty years the only Baptist minister in the North Riding of Yorkshire, offered up the ordination prayer. Dr. S. then gave the charge from 2 Tim. iv. 5. "*But watch thou in all things.*" In the evening Mr. Terry preached to the church, and to the people at large, from John xv. 17. "*These things I command you, that ye love one another.*" The congregations were large and attentive; and the prospects of this infant church, though small in its beginning, are very encouraging.

MASHAM,

Abouth thirty miles N. W. of York.

Rev. John Haigh. — This church, the several branches of which meet at Snape, Bedale, and Masham, was gathered by Mr. William Terry, who became a Baptist, and commenced his ministerial labours in these places near thirty years ago; and who, after standing alone, and persevering under great discouragements, has lived to see a great increase to the church and the several congregations, and a colleague raised up as a fellow-labourer in the work of the Lord.

The ordination was at Masham, on Monday evening at six o'clock. The Methodists kindly accommodated the Baptists with their place of worship. It was much crowded. Mr. Hunter began the service by reading and prayer. Dr. Steadman delivered a brief introduction, asked the usual questions, and received Mr. Haigh's confession of faith. The ordination prayer was offered up by Mr.

Terry. Dr. S. then addressed the minister and the church from 2 Thes. iii. 1. "*Pray for us, that the word of the Lord may have free course, and be glorified.*" Mr. Wrightson, late of Driffield, but now resident at Bedale, and who assists Messrs. Terry and Haigh in the different places in which preaching is carried on, concluded the service with prayer.

BROMSGROVE,

WORCESTERSHIRE.

On Wednesday, May 19, 1819, the Rev. Thos. Thomas was ordained Pastor over the second Baptist church in Bromsgrove. The Rev. J. Scroxton, Pastor of the Old Baptist Church, began the services of the day, with reading the scriptures and prayer. The Rev. J. Smith, of Astwood, described the nature of a gospel church, asked the usual questions, and received the confession of faith. The Rev. I. Birt, of Birmingham, prayed the ordination prayer, which was accompanied with imposition of hands. The Rev. T. Waters, of Pershore, gave the charge from 1 Tim. iv. 16. The Rev. B. H. Draper, of Coseley, preached to the church from Phil. i. 27, 28, and concluded with prayer.

The Rev. Mr. Hinton, of Haverfordwest, preached in the evening from 1 Pet. ii. 9. The Rev. J. Price, of Alcester, preached on the preceding evening, at the old meeting-house, from 2 Cor. ii. 15, 16. All the services were peculiarly interesting, and numerously attended. Bromsgrove is a very important station. The prospect of usefulness in the town and neighbourhood is truly pleasing. Since Mr. Thomas commenced his labours here, the congregation has been very large, and several have been added to the church. May the little one become a thousand, and the small one a strong nation!

BIGGLESWADE,

BEDFORDSHIRE.

Thursday, July 15, the Rev. T. Middleditch, (late of Rattlesden,) was set apart to the pastoral office over the Baptist Church at Biggleswade. Mr. Tapp of South Cave, Yorkshire, commenced the service with reading and prayer. Mr. Freeman of Bedford, delivered the introductory discourse, and asked the usual questions. Mr. Hillyard of Bedford, offered up the ordination prayer. Mr. Edmonds of Cambridge, gave the charge from 1 Cor. xiv. 12. Mr. Daniel of Luton, preached to the church, from 3 John 8. And Mr. Geard of Hitchin, concluded. Mr. Dobson, jun. of Chishall, gave out appropriate hymns. In the evening Mr. North of Ware, prayed, and Mr. Hobson of Maulden, preached from Acts x. 38. The meeting-house, which was considerably enlarged in November last, was filled with a numerous congregation, and the services were very solemn and interesting.

SOUTHILL,

BEDFORDSHIRE.

Thursday, May 5, the Rev. T. Tay was ordained pastor over the Baptist church at Southill. Mr. Hawkins of Keysoe, read the scriptures and prayed; Mr. Middleditch of Biggleswade, delivered the introductory discourse, and asked the usual questions; Mr. Vorley of Carlton, offered up the ordination prayer; Mr. Shenston of London, gave the charge; Mr. Upton of London, preached to the people; and Mr. Skilliter, of Gransden, prayed. In the evening, Mr. Catton of Blunham, prayed, and Mr. Vorley of Carlton, preached. The church and congregation are increasing, and present a pleasing prospect of success.

BROUGHTON, CUMBERLAND.

June 30, 1819.

Rev. Samuel Ruston. — Reading the scriptures and prayer, Rev. Mr. Peele, Independent minister of Workington; introductory address, Rev. R. Pengilly, Newcastle-upon-Tyne; ordination prayer, with laying on of hands, Rev. S. Saunders, of Frome, who also gave a most impressive charge, from 1 Tim. iv. 16; Rev. Mr. Cecil, Independent minister of Whitehaven, concluded with prayer. Devotional services, Rev. Mr. Pengilly. In the evening, the Rev. Thomas Harbottle, Tottle Bank, Lancashire, prayed, and preached to the people from Phil. ii. 29, an affectionate discourse, and concluded with prayer. Singing, Rev. S. Ruston.

WELSH ASSOCIATION,

NEWTOWN, MONTGOMERYSHIRE,

June 15—17.

ON Tuesday afternoon at two, the meeting commenced with prayer by Mr. Davies. The letters from the churches were read by the ministers and messengers, from which it appeared that the several churches stand fast in the faith, and are, in general, peaceable among themselves; that the brethren T. Jenkins, Bethesda, J. Harries, Newport, and T. Leonard, Bethany, were set apart to the ministry the year past; and that religion prospers in several places. Brother J. Palmer concluded with prayer.

Met at six; brother T. Morris prayed, and the brethren J. Evans, Brecon, and J. Evans, Penygarn, preached from 1 Thess. iv. 13—18. Rom. viii. 16, 17. Wednesday morning, at six, J. James prayed, and the brethren Cooke of Oswestry, and D. Saunders of Merthyr, preached from 2 Thess. iii. 1. Gal. iii. 13. At ten, brother J. Jenkins prayed, and the brethren Fisher, of Liverpool, and Jas. Lewis, Lanwenarth, preached from Canticles ii. 4. Psalm cxviii. 27. At two, brother M. Jones prayed, and the brethren M. Thomas, Abergavanny, and C. Evans, Anglesea, preached from John vi. 40. Ephes. i. 18, 19. At six, brother Wm. Jones prayed. The brethren J. Palmer, and J. Harries, preached from Luke v. 8, 10, 11. Exod. xxxii. 26, and concluded with prayer, singing at intervals. We have great cause to bless God for his gracious presence.

The subject of the Circular Letter, written by the Rev. J. Jones, is Christian Diligence.

State of the Churches since the last Year.

Clear increase since the last Association..... 340
Ditto in the Western Association 295

The next Association is to be held at Ebenezer, in Merthyr Tydvil, Glamorganshire, on the first Wednesday and Thursday in June, 1820; the letters from the churches to be read on Tuesday, at two o'clock.

CAUTIONS.

THE Rev. D. Jones of Hereford, desires us to caution our readers against a man of the name of John Isaac Levi, who calls himself a converted Jew. Mr. Jones was deceived by him, and after rendering him considerable pecuniary assistance, recommended him to the Rev. C. Evans, Anglesey, who baptized him in 1815. He has proved to be a wicked man.

He is a little man, of dark complexion, very intelligent, and speaks good English.

A MAN, who calls himself John, and says that he is a walking stationer out of employ, is imposing upon the religious public as a member of Dr. Steadman's church at Bradford. Dr. Steadman informs Mr. Evans that there is no such person in connexion with his church. He is a wicked character. He is tall and slender, rather dark, and has full eyes. His conversation is free, and his manners are rather insinuating.

EMPLOYMENT OF THE POOR.

MR. WILLS has sent us the following extract from an account given by Mr. B. Overseer at Birmingham: "That he was an Overseer of the Poor in the years 1817 and 1818; that there were 800 adult poor in the work-house, for whom there was no employment; that about thirty acres of land belonged to the town; that these were let to different tenants; but that four acres were obtained, on which they planted cabbages and potatoes, and obtained a sufficient supply for 600 persons in the house from July to September. In March, 1818, he took seven and a half acres more, and cultivated two acres in flax. The soil was hard and sterile, but being dug by the spade, and the turf buried without manure, it has a very promising appearance." Mr. B. accedes to the sentiment that the culture of land by hand labour is the only suitable employment for the parochial poor.

RECENT DEATH.

DIED during the past month, at Govilon, near Abergavenny, Mr. Harris, an aged and respectable Deacon of the Baptist church under the care of the Rev. Micah Thomas. His loss will be severely felt. His end was peace.

Erratum in our last Number.

ART. SURMAN. For *Chatham*, read *Chesham*.

Poetry.

ST. PHILIP NERI AND THE YOUTH.

St. Philip Neri, as old records say,
Met a young stranger in Rome's streets one day:
And, being ever courteously inclin'd
To give young folks a serious turn of mind,
He fell into discourse with him; and thus
The dialogue they held comes down to us.

St. Philip Neri.
Tell me what brings you, gentle youth, to Rome.

Youth.
To make myself a scholar, Sir, I'm come.

Neri.
And when you are one, what do you intend?

Youth.
To be a priest, I hope, Sir, in the end.

Neri.
Suppose it so—what have you next in view?

Youth.
That I may get to be a canon too.

Neri.
Well; and how then?

Youth.
Why then for aught I know,
I may be made a bishop.

Neri.
Be it so,—
How then?

Youth.
Why, cardinal's a high degree;
And yet my lot it possibly may be.

Neri.
Suppose it should—what then

Youth.
Why, who can say
But I've a chance for being pope one day?

Neri.
Well, having worn the mitre, and red hat,
And triple crown, what follows after that?

Youth.
Nay, there is nothing further, to be sure,
Upon this earth that wishing can procure.
When I've enjoy'd a dignity so high,
As long as God shall please, then—I must die.

Neri.
What, must you die, fond youth, and, at the best,
But wish, and hope, and may be, all the rest?
Take my advice—whatever may betide,
For that which *must be* first of all provide;
Then think of that which *may be*; and indeed,
When well prepar'd, who knows what may succeed,
But that you may be, as you're pleas'd to hope,
Priest, canon, bishop, cardinal, and pope!

Irish Chronicle.

Extract of a Letter from the Rev. Mr. Wilson, dated

Ballina, August 7th, 1819.

I NEED all your prayers, and all the assistance that can be given by all my friends; more wisdom than the serpent possesses is essential to the proper discharge of the duties of my station: but thanks be to God *the wisdom which is from above* is equal to every difficulty.

There was a fine and generous spirit evinced at your Annual Meeting. I hope something of the same kind is extending in this country. Am I to appoint an "Eagle-street School;" a "Hackney School;" and a "Russel-street School?" I can find plenty of room for them, although my next return will contain as large a number of schools as ever, notwithstanding *eleven* have been destroyed.

The progress of the children in most of the schools, where they have not been prevented from attending by their working in the fields, or by opposition, is particularly pleasing. Applications for *schools* are increasing, and where some have been broken up, great dissatisfaction prevails among parents and children.

From the same, dated

Ballina, August 23, 1819.

I HAVE now to inform you, that since my last, I have been in Erris. It is true, that I had travelling enough without taking this long journey; but I was very anxious to know the state of the schools there, and therefore I accompanied R. M. in his inspection. We have six schools in that remote part of the country; there are more wanting, in order that the poor creatures may obtain the means of instruction, but the *present* is not the time to appoint them. The schools already established have been in a very flourishing state; but have experienced a little interruption from a young priest. The children of the school nearest to his parish attended the public inspection, though he had attempted to prevent it.

In these schools, which have not been established more than twelve months, upwards of one hundred children have learned to read; and many who had never seen a Testament, can now read it to advantage, and some can *repeat* from *one* to *nine* chapters. *One of these schools is in a populous village at the western extremity of Europe.*

I believe this country was originally colonized by Protestants; if they were so *indeed*, how is the gold become dim, and the most fine gold changed! for alas! the glory is departed. The schools, with the scriptures, and an *Irish Reader*, are the most likely instruments to be productive of good. But the man who goes must be of *tried principles*, sound in the faith, and, if possible, proof against the characteristic *beverage* of this country, which I fear destroys its tens of thousands.

We returned by Westport, where I preached to a congregation of about 150 persons. I preached also at Castlebar. I was never at either of these places before; but was obliged to promise to visit them again as soon as possible.

The result of my enquiries and observations in this direction constrains me again to say, "*Send more labourers;* the field is widening, and though I exert myself to the utmost, I cannot cultivate half the land that was before possessed. May the Lord strengthen and fit me for my labours!"

Extract of a Letter from a Reader of the Irish Scriptures, dated

July 18, 1819.

I AM happy to inform you, that I perceive a vast change for the better in some of the schoolmasters. I had a long conversation with Mr. W. to-day, and it appears that putting the scriptures into his hands has proved a blessing to him, as he acknowledges that he was in utter darkness until it pleased God to give him an opportunity of reading his sacred word. It would be tedious to enumerate many similar instances. Another of our schoolmasters, J. M. came to my house, bringing some of his neighbours with him, saying, that he thought my conversation would have a better effect than his. I read to them those portions of scripture which I considered best adapted to bring them to the feet of a crucified Redeemer. These were persons who could not read, and who all their life-time had received no instruction, excepting the mass might be so called. I explained to them how Jesus Christ had accomplished the work of our redemption, and that ten thousand masses could never bring peace to a guilty conscience. While at home, I am seldom long alone, as persons from the country, as well as in the town, often

come to my house with a desire to hear the scriptures. They have generally a long list of new questions to ask. This brings to my recollection that scripture, that it will not be necessary for any one to say to his neighbour, Know the Lord; for all shall know him, from the least unto the greatest. I cannot but notice what a very great change there is in this part of the country, since the time when I myself used to find some secret place for reading the New Testament, lest I should receive injury from my bigotted neighbours: this was about four years ago.

The week before last, being in the parish of K. I went to a wake which was held there. It is customary in this country when a person lies dead, for the house to be crowded with people; some cursing, some jesting, &c.; and at some periods of the night, they all join in prayers for the dead! It grieved me that my neighbours and relations should be labouring under so much ignorance, and I rebuked them for their conduct. This was the commencement of a controversy. One said, "What knowledge can you or the Harts have?" I replied, That I did not profess to have any high education, but that I read the Bible, and it was my sincere wish they would do the same. I then read the eighth chapter of Romans to them; and answered their numerous questions as well as I could, attempting to expose the absurdity of masses for the dead, &c. They appeared to take great notice of what was said, and I trust that some of them will be benefited by it, as there are some on the enquiry in that part.

The wish too that many people express for the speedy return of the Rev. Mr. Wilson, convinces me that the exertions of the Baptist Society are not lost in this part of Ireland.

From the same, dated

August 19, 1819.

I AM happy to inform you, that I have lately met with many persons who appear to have been much benefited by the reading of the scriptures; particularly Roman Catholics, who were, till lately, prevented from hearing the word of God through the influence of their "blind leaders." The priests are, at this period, in great confusion on account of the children in the schools committing the scriptures to memory; and also from finding Testaments in the cabins of the poor: this is a great source of uneasiness to them. They appear to think that their craft is in danger; as they well know that the scriptures are the most powerful engine for shaking the foundation of Antichrist's kingdom.

Some of my old neighbours last week accused me of having changed my religion. I said that the name of religion would not save any person. I took out my Irish Testament as a sword by which to defend my cause; and read some passages from Rom. iii. 19—24; John iii. 36, *He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.* They appeared to be very thankful, and one old man took off his hat, while I was attempting to explain to them how Jesus Christ had made an end of sin, and brought in an everlasting righteousness. Another of the men said, that though he generally attended mass, yet he was quite ignorant of what it meant. I told him, that I was quite ignorant too, until the Lord thought fit to show me the efficacy of the blood of the Lord Jesus Christ, who offers free salvation without money and without price, to such as put their dependence upon him. There were a good many present, and not a word was said against me, but all asked me when I would call again.

Extract of a Letter from Mr. James M'Quige.

THE opponents to your plan think *English* a superior medium of instruction. No man could think so, who is capable of reading and understanding the Book of Job alone, as it is in all the sublimity of the Irish language: and the pious Friar King's Irish Version of the Bible, (commonly called Bedell's Bible, now reprinted in the Roman character by the British and Foreign Bible Society,) will be ever esteemed as a monument of his profound learning, and a decisive proof of the powers of his native tongue. Why should such a language be abolished—the language of an ancient and once learned people? Help to restore it, Sir; convey the gospel through it to the race of Erin, and your memory will be blessed by future generations.

It is said, "Teaching them Irish will increase their animosity to the existing Government." I have never known a truly learned Irishman, who was also a believer in revelation, and yet an enemy to the state; and I am sure that if instructing the Irish will not increase, it cannot diminish their gratitude. The gratitude of English children is frequently and affectionately expressed in public. The Irish children have kind and generous affections. Your books are simple—they are calculated to inspire religious sent-

ments, and to produce in their minds humility and attachment.

They object still farther, "Comparatively few require instruction in the Irish language." You have stated that 1,500,000 can receive moral and religious instruction only through Irish—Who can deny this, and on what grounds?

It must be granted, that a gentleman in travelling through Ireland is generally addressed in English at the inns where he alights: this, however, arises from the policy of the landlord, in taking care that no one approach the stranger but those who speak English; but were he to hear the master conversing with his servants, or the servants with each other, he would be led to conclude that they could speak only their native tongue; and I venture to assert, that in the majority of those inns, almost every member understands Irish; indeed, the servants in many families, and the principal part of the inhabitants of some counties, are unacquainted with English; hence the great necessity for an interpreter in suits at law. I have seen the court in Londonderry idle for several hours for want of an interpreter; and I have myself acted in that capacity in the Protestant counties in the north: viz. Londonderry, Donegal, and Fermanagh. How necessary, then, must they be in the counties of Cork, Limerick, Galway, Sligo, Mayo, and many others, where Irish is almost solely spoken?

In many parts of Ireland I have travelled frequently twenty miles without being able to obtain directions on my way, except in Irish. From Sligo to Roscommon, through the plains of Mayo and Galway, and around Loch Coirib, along the extensive banks of the Shannon, around the wild mountains of Kinturk, by ancient Innbhirsgeine to Bantry, and through all the country of Brendin, from Mount Gabriel at Bantry Bay, to Mount Brandon on the Shannon mouth, with vast tracts of country in the north which are too numerous to name, Irish is not only the favourite language, but the only one the inhabitants in general can speak, or through which they can receive instruction. On the western borders of North Thomond, (anciently a kingdom,) where the inhabitants are as numerous as the fowl on its sea-beaten rocks, English is scarcely known. I need not dwell on the Catholic counties, Cork and Kerry, where even the few Protestants speak their native tongue; in it religious obligations are made, and in it the children are taught the principles of their faith. In some of the largest southern towns, including Cork, Kinsale, and even the Protestant town of Bandon, provisions are sold in the markets, and cried in the streets, in Irish. Must the Gospel of the Son of God be denied to all this people, because it is acceptable to them only in the ancient and beloved language of their fathers?

SUNDAY SCHOOL SOCIETY *FOR IRELAND.*

PATRON, His Royal Highness the DUKE of KENT, EARL of DUBLIN, &c.

PATRONESS, Her Grace the DUCHESS of DORSET.

PRESIDENT, The Right Hon. and Right Rev. the BISHOP of KILDARE.

GUARDIANS.

The Most Noble the Marquis and Marchioness of Downshire, the Right Hon. Countess of Kingston, Countess of Charleville, Earl and Countess of Meath, Earl of Bandon, Earl of Gosford, Vicountess Powerscourt, Viscountess Lifford, Viscount and Viscountess Lorton, Viscount and Viscountess De Vesci, Mrs. P. La Touche, Mrs. Shaw, Mrs. Armstrong, Hon. and Right Rev. Bishop of Ferns, Bishop of Elphin, Bishop of Dromore, Bishop of Cloyne, Hon. Count De Salis, Right Hon. W. W. Pole, Right Hon. Robert Peel, John D. La Touche, P. La Touche, J. Goff, T. Parnell, Esqrs. and James D. La Touche, Esq. Secretary to the Society.

THE Committee of the Sunday School Society for Ireland, having, by upwards of nine years experience, proved the importance and efficacy of their Institution, (for proof of which they refer to their Annual Reports,) and perceiving that their Funds do not increase by any means in proportion with the demands upon them, from the rapidly augmenting number of Sunday Schools throughout the Country, deem it a duty to lay their claims before the British Public. The unfavourable circumstances of Ireland, arising from the diversity of opinions existing among the mass of its population, together with the habitual non-residence of many of its richest proprietors, render the public institutions of this country the more dependent upon British assistance.

The principles of this Society are, that it shall promote the establishment of Sunday Schools in Ireland, by circulating approved plans for conducting them, by supplying them gratuitously, or at reduced prices, with Spelling Books and copies of the Sacred Scriptures, and

extracts from them, without note or comment, (the only books of religious instruction which it disseminates among them,) and sometimes by grants of money; but without interfering in their internal arrangements otherwise than by kind admonition and advice.

It appears from the Report made at the Annual Meeting on the 21st of April last, that since the establishment of this Society in November, 1809. 806 Schools, containing 84,174 scholars, have received gratuitous assistance from it: out of which number, 44 Schools, containing 3,060 scholars have failed. It also appears, from the statements sent into this Society, that during *sixteen* years *preceding* its formation, only 57 Sunday Schools, of those in connexion with it, were established; while within the *ten succeeding* years 749 have been established. During the last year the business of this Society has increased in a proportion nearly double to that of the preceding year, as it respects the addition of new Schools, the increase of scholars, and the issue of books.

The Committee would humbly presume that the progress of this Society has been marked by the blessing of the Almighty, and as his cause they would commit it to his people, in the confident hope that they will afford assistance to a Society which exerts itself in dispelling mental and moral ignorance, by the diffusion of religious instruction throughout a most interesting portion of the United Kingdom.

Subscriptions in aid of the Funds of this Society, will be received by Messrs. Puget, Bainbridge, and Co. Warwick-lane, London; by Messrs. Robert Raikes and Co. Hull; by Samuel Hope, Esq. Liverpool; by Messrs. George La Touche and Co. Dublin, and at the Depository, No. 16, Upper Sackville-street, Dublin.

2d June, 1819.

It affords sincere gratification to the conductors of the Baptist Irish Society, to mark the progress of those measures which have been employed to bestow a scriptural education, and the means of religious instruction, upon the rising generation in Ireland. Amongst the Societies that have been formed for this purpose, the "Sunday School Society for Ireland" stands pre-eminent; and we are happy to find, from some of their recent publications, that their field for labour is much widened. A zealous individual of that Society has lately visited London, for the purpose of proposing a union of effort in Ireland and England for establishing a "Religious Tract Depository in Dublin," from the consideration of the extreme scarcity of cheap religious books in that country, and the abundance of ludicrous pamphlets which are circulated among the poor. One of them is now before the writer, entitled, "The Pilgrimage to Lough-Dergh. Approved and written by B. D." It has a rude woodcut, consists of 24 pages, and is said to have been "Printed in the *present* year." The concluding paragraph is a specimen of the kind of *religious* instruction it affords. "Therefore, my brother, after leaving this lough [lake] give thanks to God, singing gloriously a new song of praise. Suffer temptations, thirst and hunger, and obey God: Fear not the sons of Anak, though great and strong, *viz.* your great and irregular passions, for by the grace of God, you will overcome them, with Og and Sihon, *i. e.* the devil and the world. And weaken the Amalekites, *viz.* your corporal senses, or lustful desires.

"And Jesus being your captain, by Jordan, or good life, you will enter the land of promise, which is eternal life, (though highly walled with lofty virtues,) which God grant me and pilgrims by the intercession of the blessed Virgin Mary, and all the saints, especially St. Patrick, our holy patron. Amen."

From this specimen it will appear how necessary it is that this vile trash should be counteracted, and, if possible, superseded, by the circulation of cheap publications, containing a scriptural answer to the most important question that can be proposed by a guilty sinner, *What shall I do to be saved?*—We wish success most cordially to a Dublin Tract Society, and are happy to find that the Committee of the Religious Tract Society in London has agreed to send tracts to Dublin upon credit, to the amount of £1,000.

The Fifth Annual Report of the Society, with the Appendix, List of Subscriptions, &c. is now printed, and will be soon forwarded, so far as practicable, to the subscribers.

Any other person wishing to assist the Society, who is desirous of procuring a copy of the Report may be supplied either at the Publishers of the Magazine; by Wm. Burls, Esq. Treasurer, 56, Lothbury; or the Rev. Joseph Ivimey, Secretary, 20, Harpur-street, London.

From a Ladies' Association at Hammersmith, Eight Pounds have been received towards a Hammersmith Female School in Ireland, by the hands of Miss Salter. This is principally the produce of some Pasteboard Castles, placed by the Ladies on their side-boards, and is to be continued annually.

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

Dr. Carey, in a letter from Serampore, dated the 19th of January, says,

The Wuch New Testament will be finished in two months, and the Assamese will not be long after it. Our new plan for schools, I mean the Copy Book plan, has received the most unqualified approbation from Mr. T. Mr. I. &c. and all are going to act upon it. Brother Chamberlain has left us: I am afraid for him. Our brethren at Calcutta have taken a piece of ground at Chitpore, for 200 rupees a year, and intend to live there alternately a month at a time among the natives. I like this. Brother Adam has been married to Miss Phebe Grant.

We further hear from Serampore, as follows:

Brother Marshman left us on the 27th of December, and we expect him home this evening, (January 21.) He has visited Malda and Dinagepore. At the latter place he preached in Mr. Fernandez's house, before the Judge, the Collector, the Circuit Judge, the Surgeon, &c. After service, he baptized eight natives, in the presence of those persons, who attended with great seriousness. Work proceeds with great rapidity. We are pushing on the Translations with all speed. While Dr. Carey's precious life is spared, we ought to use, and shall use, all diligence. Several are waiting for baptism at Cutwa. The Copy Book plan has given great satisfaction, and will be adopted by the School Society. Our subscription to the native schools has hitherto gone on well: 3000 rupees have been raised in Calcutta, and the subscription is not yet closed. General O. has subscribed 500 rupees to the College, and Mr. M. 1000. Mr. Peacock has raised at Chittagong, a subscription of 285 rupees for the support of the Benevolent Institution there. We are preparing a fount of small Nagree, similar to the small Bengalee: when it is finished, Dr. Carey will print a complete edition of the whole Bible in Sungskrit, in a large octavo size. The Bengalee Bible, in one volume octavo, goes on well; and will proceed more rapidly after the Pilgrim's Progress and the History of England, in Bengalee, are finished at press.

From Mr. Randall to Mr. Saffery.

January 23, 1819.

Since Mr. Ward left us, I have buried a member of the church, named Toonoo, whose death rejoiced me much. I visited him the morning before he died, and asked him where his hope was? With tears, he said, "In Jesus Christ." I inquired if he feared death? With a smile he replied, "He hoped Christ had taken it away: that he had no desire to live longer, he wanted the happiness of heaven." We have also buried another member, whose name was Ono. She has been a follower of the Saviour many years, and died in the same happy state. Dr. Marshman is returned from Malda. While absent, he preached much, and baptized eight persons at Dinagepore. Captain W. from Chittagong, is with us. Though they have *no stated preacher*, the Mug converts increase.

CHITTAGONG.

In our Number for August, p. 337, we inserted a farewell letter from Mr. Ward, to the converts at this station. The following is their reply, as transl[illegible] by Mr. F. Carey:

The Mug brethren to their much esteemed and honoured elder brother at

Serampore, send greeting, and their thousand, and ten thousand salams. We are extremely happy to inform you, that all the brethren who live at Harboung are enabled without molestation to make known the glad tidings of our Saviour Jesus Christ to many. On the other hand, we are sorry to tell you, that the distresses of the brethren living at Cox's Bazar continue much in the same state they were when you were here. The preaching of the word also meets with much opposition from the persons who are well known to you. Notwithstanding, we preach and talk about the truths of the Gospel in private houses, and many come to hear. The letter you left with us for our instruction, Gnu-lha and Soo-ba-oung have also copied, and have distributed many of them among their Christian brethren. The boy who wished to come with you, but was prevented by his mother, now wishes to come, and she is willing to part with him; we intend sending him by the first opportunity. After the receipt of this letter, we pray you will favour us with a reply as soon as convenient. Thus much we have to say to our much esteemed teacher in Christ.

DACCA.

THE following communication from the friend presiding at this station, to the brethren at Serampore, bears date July 10, 1818.

IT is with much pleasure I am enabled to inform you, that all our schools go on prosperously, especially the Christian school. My exact number is thirty, twenty-five of whom were present this morning, and the remainder have been absent in consequence of the heavy rains. My monthly account, which left this yesterday, will shew the present state of the Persian and Bengalee schools: and I shall merely add, that the scriptures are freely read in the whole of them. We united two of the disciples of the Sut gooroo in marriage a few days ago, and hope to see four or five of them come forward for baptism in a short time. We have taken no more than one piece of land for them as yet, the ground rent of which is two rupees a year, but we will take spots here and there, according as we find it suit our design. We endeavour to keep up a constant communication with them, (although some of them live at a considerable distance from Dacca,) by sending Rama-Prisad out amongst them once a month, when he generally brings some of them with him, who remain in our place three or four days at a time for instruction. Indeed we are seldom without a party of them, male and female, who all appear anxious to hear the word of life, evincing a warm affection for us, and expressing themselves only happy when amongst us. Numbers of them who visit us have never seen a European face before mine, through which I appear as great a wonder to them, as an elephant would to some of the wild Irish that I can call to remembrance. In short, it appears as if the Lord had brought us to a knowledge of this people, to keep our hopes alive in these dreary parts.

JESSORE.

FROM the subjoined petition, addressed to the Judge and Magistrate of the district of Jessore, by several native Christians, residing there, some idea may be formed of the various inconveniences to which these converts are exposed, in consequence of their embracing the Gospel. The application, we are happy to add, received prompt and effectual attention.

YOUR Petitioners beg leave to lay the following circumstances before you, and to solicit your kind attention to their case. Ever since they were converted to Christianity, the barbers, though offered the usual payment, have refused to attend upon them, and the midwives upon their wives: this has been more especially the case in the following villages: Bakuspola, Vishoo-huree, Chougacha, Badpookhur, Vusi-poora, Ounit-poora, and Hingulpara. The pretext for this refusal is, that the persons thus serving the Christians will be deprived of their cast, which is by no means the case, for these persons attend upon native Portuguese and European Christians without hesitation, and fear no loss of cast. Hindoo barbers also shave Musulmans without losing cast, and Hindoo midwives do not refuse to attend a Musulman mother when she is in childbirth. But this refusal is attended in the case of our lying-in women with great danger, both to the mother and the in-

tant. In some late instances some of your petitioners, after the birth of the child, were obliged to go and fetch a midwife from a distant village to do the offices necessary at those times; so that on these alarming occasions your poor petitioners have been brought into the greatest distress. Your petitioners also, unless they go to some distant town, are compelled to remain unshaved for weeks, and even months together, to their great annoyance.

In large towns the barbers are ready to shave all casts without inquiry. Your petitioners have no doubt but that the barbers, &c. would do their duty, if not kept in terror by the rich, who thus exercise a petty tyranny over villages without any lawful authority, or the countenance of any law whatsoever.

Your petitioners therefore humbly implore, that their case may be graciously noticed, and that they may be delivered from an oppression which the voice of the Magistrate can remove in a moment, affording, without the shadow of injury to any, substantial relief to those whose only crime is, their having embraced the religion of their governors; and who having the strongest attachment to the English Government, hope to share in the blessings it diffuses through the whole of their country.

And your petitioners, as in duty bound, shall ever pray.

Journal of Mr. Thomas.

July 5.—This afternoon we held a church meeting, when Haro gave an account of his conversion, and was received for baptism. After this, we went to the pond opposite my house, where a great number of Hindoos and Musulmans were collected to see the baptism; I was enabled to preach to them, and afterward we went into the water, and I baptized Haro. In the evening we held our usual prayer meeting, for the spread of the gospel, when we agreed that brethren Huridas, Ramsoondura, Didhera, and Tristee Dhura, should go and preach the gospel to the heathen and Mahometans at Deb-nugura, about three days journey from Chougacha.

16th.—Shakur muhumud, a hopeful Musulman, sent a Bengalee letter to me this evening by a brahmun, who expressed a wish to join us; he has lost cast by eating with us, and Shakur muhumud has promised to join us with his family, and to bring 500 or more friends of his way of thinking, to join us. My dear Pastors, pray to the Lord of the harvest, that these people may soon join this little church by baptism into the death of Christ.

August 10.—Akbur Sha, the son of Akmani Sha, came to me, and said that he had been to Serampore, and had much talk with the Reverend Mr. Marshman; he wants to know from the Pastors, if he, and one or two hundred if his disciples, come to be instructed in the religion of Christ, how they are to be maintained while under instruction. He also asked for a complete set of the Old and New Testament, but I was not able to comply with his request: I therefore hope that you will send me two sets of the Old and New Testament; one set for my use, and another for Akbur Sha.

BEERBHOOM.

From Mr. Hart to Mr. Ward, dated Shioree, June 20, 1818.

You will no doubt be glad to hear of a brahmun who has thrown away cast, and has embraced the true religion. He has an ardent desire to receive baptism; he has brought with him his Radha and Krishna, the latter a black image covered with jewels, as well as his shastras. (These are the Bhaguvut-Geeta,—Vishnoo-shastra-nam,—Juyu-deva, and the Panduva-Geeta; all in Sungskrita.) On Lord's-days I preach twice to the congregation in Bengalee, and once in English to the families here. Tuesdays and Fridays are market days here, exclusive of the great bazar, to which I go twice. This is indeed a very poor journal for a Missionary; but I must say with the good Kieruander, "My heart is full and overflows, but my tongue is weak."

This brahman has since been baptized at Serampore.

BENARES.

From Mr. Smith, dated July 2, 1818.

On the 28th ult. I baptized Rama-Dasa, a brahmun, at Pruhlad-ghat, in the presence of many persons, and in the evening administered the Lord's supper. At the request of Juya-Narayuna-Ghosal, I have established two Hindee schools, one in my yard, and another at Kutva-poora, about 400 paces from my house. In the former are twelve children, and in the latter thirty. The expense of both schools is seven rupees per month, which

Juya-Narayuna-Ghosal has promised to pay. Our meeting at Sicrole is going on as usual.

JUBBUL-POORA.

THE letter from which the following extracts are made, was addressed to one of the brethren at Serampore, by a private in the Artillery, from the place mentioned above, which is situate in the newly acquired province of Rajpoothana. It describes, in artless language, the feelings excited in the mind of the writer at beholding the grossest idolatry all around him.

HERE is a large city: my heart aches to see what idol worship is carried on in it. I think I have seen images of the devil since I came to this land of darkness, both white and red, but till I came to Jubbul-poora I never saw a black devil. There is a gloss upon it, in which you could almost see your face; it stands upon a pedestal facing the door of one of their temples; it struck me very forcibly to see their god painted black, that the idea was just; but I was sorry, and came home: and O lamentable to think, that out of the vast multitudes (including Europeans) that are around us, only three are to be found who wait upon the Lord. All travelling the downward road, and are angry when people tell them they ought to consider their latter end. But to come nearer the mark; is there no champion in the cause of the Lord our God, who will come and declare boldly salvation by Christ and none other, that the poor creatures in time may be enabled to say with a glad heart, "These are the servants of the most high God, who show unto us the way of salvation?" I say, will none have compassion on Jubbul-poora, and come, beseeching them to lay hold on one that is Mighty? I have just now received a letter from our brethren at Sicrole, with the pleasing intelligence of the conversion of two more of the same company; one, whose name is Fox, an old man, and once a very wicked persecutor, is going on his way rejoicing; the other a young man of the name of Donaldson, is in the hospital under the afflicting hand of the Lord, but is patient and resigned; and though very low, resting upon this promise, "as thy day is, so shall thy strength be." Oh! that the Lord would arise and shine, and cause his light to come, and his glory to shine, in this dark benighted country. We are completely in the wilderness; however we have reason to bless God that since we have been in it we have had one joined to us; his name is Jeremiah Leary, fife-major in the 8th Native Infantry. Three of us meet every night for worship on the left of the line in the dark.

COLUMBO.

Extract of a Letter from Mr. Chater, dated Columbo, 24th Nov. 1818.

I HOPE to have it in my power to forward a few copies of our new translation of Genesis by the same conveyance by which I send this letter. The printing of it is just completed. The book of Psalms to about the seventieth, is ready for the press. I hope we shall soon see the end of this invaluable portion of the sacred volume, and be ready to proceed to the next that the Society shall think proper to put into our hands.

Things go on in Columbo much as they have done for a long time. Our congregations are still small. Two have been added to us by baptism. One is an elderly man who has long been a servant of brother Siers, and the other a servant who was lately in our employ. The young man was brought up a Boodhist; and the old man has been a worshipper of Boodh also. I hope now they both worship that God who is a spirit in spirit and in truth. But I am sorry to add, that though two have been added to us, we have increased our number only one. Mr. H., concerning whom this time last year, I expressed much satisfaction, has been excluded. You have long been given to understand that Columbo is a field that as yet affords but very little encouragement. I would however still encourage the hope, that we may live to see a change even in this valley of dry bones. We know there is a power that can effect it. On this power alone, we are taught by long and painful experience, we must place all our dependence. O that we could pray more earnestly, and expect more confidently, such an exertion of that power as it is desirable to witness! Before the coming of the 59th regiment, excepting the hospital, I had no English congregation to preach

to; and, indeed, were it not for the soldiers, English preaching by the Missionaries might almost be dispensed with in Columbo. Not having what we deemed sufficient labour for myself and brother Siers in Columbo, and seeing but little prospect of good being done by our preaching here, we have for a long time looked out for some favourable opening for brother Siers, at some other place. Some months ago, he was invited to visit Hangwell, a village almost twenty miles from Columbo, on the road to Kandy. And there a promising opening for usefulness presented itself. It is impossible to do any thing among the natives of this country without the concurrence of the headmen. At Hangwell, this help is obtained. The modliar and mohandirams were just on the point of making application for a Missionary, at the time that brother Siers (without knowing this) paid them a visit. The opening being so promising, I applied to Government for leave for him to go and settle there as a Missionary. Leave was readily granted; but there was no place of worship, school-room, or any residence for a Missionary in the place. Brother Siers procured an estimate of the expenses of preparing such places as would be suitable for these important and necessary purposes. It was stated, that the purchase of a piece of ground, the expense of building a place of worship, school-room, and a residence for a Missionary, would not exceed 1000 rix-dollars; and if we obtained leave to cut timber, free of duty, in the Government forests, it would be even less than that. Such a favourable opportunity, we thought, ought to be embraced. This, therefore, in future is to be considered as brother Siers's station. The ground has been purchased, permission has been granted by Government to fell timber for the buildings, and the work has commenced. I have visited the place once, and find it a promising field of labour. Its distance from Columbo is not so great but that I can sometimes spend a Sabbath there; and yet it is a step into the interior. Several villages are so near that it will be easy for the inhabitants to attend the preaching at Hangwell, and brother Siers expects to have a school at least in one village besides; so that I hope the prospects for usefulness at this place are such as fully justify us in turning our attention towards it in the manner we have done. Another consideration might also be mentioned here, which is, that it is quite a new field. For many years there has been no place of worship, school, or any thing of the kind, in or near the place. We are not, therefore, entering on other men's labours, but are endeavouring to preach the Gospel where, with a few exceptions, scarcely a person knows that there is a Saviour for sinners, or a Bible in the world.

Our school at the Grand Pass is going on as well, I believe, as any thing of the kind in this country. A good number of the boys who came to us perfectly ignorant of letters, can now read well in the New Testament, both in English and Cingalese. They repeat the whole of that beautiful catechism, called Milk for Babes; and some of them know nearly all Watts's Songs for Children, and sing them in such a manner as would please you to hear them. Many of them write a decent hand; of this I intend shortly to send you ocular demonstration, when I shall also write some farther particulars relative to schools, to write which by the present opportunity I am too much straightened for time.

JAVA.

A LATE communication from Mr. Bruckner contains the following remarks on Hindoo remains in Java.

THERE are several places in Java where remains of idolatry are found, such as temples and idols. But a place, called *Prembanan*, about ten English miles from Djocjocarta, seems to have been the Jugunna'th of Java, or the principal seat of idolatry. I was there myself about two years ago. On approaching it, I perceived nothing but a hill, or a large heap of stones; but my guide caused me to climb up the hill, and I saw that it was a large temple composed altogether of hewn stones, about fourteen cubic inches each. Each stone had a tenon by which it was fastened to another. In this manner the whole temple was built up from its foundation to its top, without any cement. It must have been a huge edifice when it flourished, for all the hill in which this temple was, was formed of the same sort of stones, which I think had fallen from the edifice from time to time, and had formed that hill. The temple itself consisted of a room about twenty-five feet high and ten square. There was but one image in it of the human shape. It represented a woman, on whose head was a crown and other ornaments. The upper half of the body was naked, and the lower part dressed in royal apparel. It was

hewn of entire stone; its seat was also a large stone. It appeared that the sepoys, who were at that time numerous about that place, paid their homage to this lady, for her forehead was smeared with some yellow and red colours. I went to the other side of the hill, where there was another temple, which was not so large as the former; in this there sat a huge thick image shaped like a man, but having an elephant's head. But here the sepoys did not seem to pay any attention. I went on to another hill composed of the same kind of hewn stones, in which there was a cavern, but no image. There are within the circumference of half an hour's walk, perhaps more than ten of these hillocks which contain caverns, and seem to have been used as temples. But I was tired in climbing up and down them, and gave my curiosity no farther indulgence; except that I went on from those parts for ten minutes farther to the west, where there are to be seen the remains of a royal palace built up with tiles and cement. It appears from these remains, that this must have been a magnificent building. The windows are lofty, and the remaining sculpture is admirable. This palace seems to have been surrounded by an extensive wall; for, about sixty paces from the palace itself, on each side, is an entrance or gate, making altogether four. On each side of the gate-ways at the entrance, sit two colossal images in human shape, hewn of stone, which undoubtedly must represent certain guardians, according to the remains of heathen mythology amongst the Javanese, wherein such beings are mentioned. Probably this palace was inhabited, whilst idolatry was flourishing in its neighbourhood, so that human power and the power of darkness might mutually assist each other in resisting light and reason. I have not hitherto been able to trace any thing in the Javanese books in reference to this place, neither do the Javanese themselves know any thing properly of it. All seems to have been lost for want of writing.

Beside these, I have seen several images scattered abroad in different places. I saw lately one huge image like a man, whose crown and other apparel consisted of human sculls, also his seat was composed of them. Another I saw at the same time, of the same bigness as the first, arrayed like a king, having four arms, and holding in each hand a different weapon. There was also a very large cow, ornamented with shells and other toys; and another image in human shape of a smaller size, having a cow beneath its feet. I have also seen some with three heads, and a number of arms, perhaps ten or upwards, holding in each hand a different kind of weapon. Also some which had but one head, and many arms. To these I observed the sepoys paid their reverence; they would burn lamps before them, and paint them with different colours.

Some, who pretend to possess a complete knowledge of the Indian mythology, say that the old religion of Java was not entire Brahmunism, but a mixture of Boodhism and Brahmunism. And I have also observed in the Javanese books, that they call the old heathen religion, before Mahometanism was introduced, Boodhism, and from that is derived the Javanese word for a heathen, which is *Boodha*, that is, a heathen. It must be observed, that all the features of the faces of those remaining images are not the features of the Javanese, but of the Bengalees or Siamese.

I have also seen words engraved on stones brought from an old temple in the mountains, which resembled neither the Javanese characters, nor the Sungskrit. Some say that it is the square Siamese character which is found in these old temples. Had I thought of it at the time I saw them, that I should write about them to some one in Bengal, who might have an opportunity of decyphering these characters, I could have made a copy from them, and we might have got some important information respecting the antiquity of the Javanese, or at least about the time when heathenism was introduced here from Siam or Bengal. But now I am not in the way to get any of these inscriptions, and I cannot now give any more particulars about these remains. Were I to investigate them again, my observations would be more particular.

JAMAICA.

Extracts of a Letter from a Gentleman at Kingston, to a Baptist Minister in England, dated

May 9, 1818.

The population of Jamaica is very great; there are, it is said, 350,000 slaves, besides Europeans and free men of colour; but of all the different classes of beings I have seen in the other three quarters of the globe, the black inhabitants of Jamaica are by far the most barren of ideas, and of the most contract-

ad minds. Although the island has been so long in the hands of England, it seems that nothing has been done for the improvement of the slave population in knowledge.*

One great and dreadful thing is, that the market-day is on Sunday. From day-light in the morning of that day, till dark, every road leading to Kingston is covered with people, on their way to or from the market. Thousands of blacks are employed in carrying the productions of their ground to market; while others resort thither to purchase, from its being the day when the best and cheapest commodities are to be had. Thus the only day on which the sound of the gospel can possibly reach their ears, (for there is no preaching in the week,) is employed in providing for their own subsistence, and not unfrequently is the day passed in drunkenness and open profaneness. Surely, it is desirable that something should be done to remove so foul a stain from the fair Christian character of England.

The religious societies formed in Kingston are numerous, and the Baptists more so than any other. When they have no minister, they meet together in classes for prayer, and occasionally one of their own number preaches. I have once or twice been near them while at prayer; it always appears at a distance like some one chaunting; often times they positively sing their prayers, and always raise their voice to the highest pitch of elevation: but there is great order in their prayer-meetings, and I have heard them use very good language. They certainly pray with much earnestness. Much, very much, might be done here by enlightened men. There are, on a moderate calculation, from 10 to 12,000 Baptists in this island, and at present not one white preacher among them.† There is not, therefore, a place of worship open to them of their own persuasion, or which they dare enter without being liable to punishment by the laws of the island. The consequence of this is, that they put themselves under the guidance of the first poor ignorant black man who puts himself forward as a class leader. To this person they shew a great deal of respect, and the greatest attention to his wishes. This shows what might be done with them, if coloured persons of good abilities were well instructed, and employed in teaching them to leave errors, and cleave to the truth. Mr. Coultart bade fair to be extremely useful. He is much esteemed and respected by all that knew him; but his exertions were soon arrested. He was ill nearly the whole time he was in the country. His return is looked for with a great deal of anxiety; but what can one Missionary be expected to do in a climate like Jamaica? Indeed the chapel in Kingston is not at all adequate to hold the numbers who would flock thither were there room.

My dear Sir, if you can assist the poor ignorant perishing creatures in this island, do, I beg of you, by every means in your power. It may be possible for you to do so, or to influence others to turn their eyes towards them. There is a field for exertion here, which can scarcely be equalled in any part of the world. By the laws of the island, no one can preach, pray, read, or sing, while even two or three are present, without being subject to a severe penalty, unless duly qualified from England. Some black people do, notwithstanding, preach at times; but little can be expected from teachers who are themselves uninstructed. Few places, I think equal Jamaica for the number of inhabitants in proportion to its extent, or for ignorance in proportion to the number of inhabitants.

* Evidence that a pleasing change is taking place in this respect, is afforded by the fact that, very recently, the Baptist Missionary Society have been requested to furnish a Missionary for an estate on the northern side of the island. *Editor.*

† This was prior to the arrival of Messrs. Kitching and Godden.—*Editor.*

AMERICA.

Extract of a Letter from a Friend lately settled in Bermuda, to Mr. Dyer, dated

May 30, 1819.

Not being able to meet with a vessel direct for Bermuda, we sailed from Liverpool in an American ship bound to Savannah, and after having been at sea near a fortnight, were obliged to put back in distress. We next sailed in a British ship, and after a passage of forty-three days, made the low and marshy shores of Savannah. Here we staid three weeks, and not meeting with a conveyance to this place, we sailed to Charleston, where we happily succeeded. I found upon inquiry that our denomination was fast increasing in the state of Georgia, though the greater part of the ministers are uneducated men, and some, probably, not the most judicious or correct in their religious sentiments.

In Savannah there are two churches of our denomination composed of people of colour, with pastors of the same complexion. I was a hearer of one of them, and on the whole was satisfied with him: he was originally a slave. These two churches contain near *fourteen hundred* members; the greater part slaves. It appeared to me, if religion was making any progress at all in this city, it was amongst these despised outcasts of society. There is also a Baptist church of whites, who are without a pastor. They appear in a lifeless state; their place of worship, I should suppose, will hold 2000 people. We spent one Sabbath in Charleston; heard Dr. Furman, the Baptist minister. He is not a popular, but a very solid and judicious minister of the Gospel. I was told his church consists of near 500 members. - - - -

The Bermudians generally are a polite, kind, and hospitable people. Their disposition seems to partake of the mildness of the climate. Parental and filial affection appear much stronger amongst them than any other people I have yet seen. Their humanity towards their slaves is commendable; the cracking of whips, and other instruments of torture, are not seen or heard here, as in other colonies where slavery prevails. In fact, slavery here is divested of its more horrid features; although it is no uncommon thing for human beings—bone of our bone, and flesh of our flesh—to be put up at auction, and sold like so many beasts of burden. The negroes themselves are an intelligent race, compared with those of the West Indies; being employed principally as domestics, and having much intercourse with the whites, may partly account for it. The climate of Bermuda has been long famous for its salubrity. In summer, the heat is very oppressive, yet it is healthy; but the winters are healthy. Frost and snow are unknown; the weather being much like an English summer. Grass, flowers, and vegetables, grow all the year round. Yet Bermuda is not a plentiful place; many of the necessaries of life are dear and scarce. - - - - I am happy to inform you, that on my arrival here, I found a small society of Independents and Baptists in this town—a people who have borne much persecution, as Dissenters from the church. This society is of recent date, and I can assure you is truly respectable—if not in numbers, yet in the exercise of every Christian grace—perhaps no church on earth contains more excellent members than this society does. The place of worship is neat, but small—some steps have been taken towards the erection of a new one, but I fear the expense will be too great to accomplish it. The present minister is a young man from Rotherham; he is not eminently gifted, but is modest and affectionate. - - - This is an old settled colony. The first settlers came here about the year 1612, and no doubt many of the Puritans found here an asylum from persecution. Tradition reports, that all the old churches in the colony, now occupied by the Episcopalians, (excepting the church in St. George,) were built by the Nonconformists, and continued in their possession till the ministers dying, and it being impossible at that time, in this isolated spot, to obtain successors, the governor succeeded in persuading people to admit Episcopalians in their room, in whose hands they remain to this day. One of these churches bears date 1621. It appears from Andrew Marvel, that in the reign of Charles II. numbers of Nonconformists were driven here by the tyranny of the bishops. The only remains of *ancient* Nonconformity is a Presbyterian church at the west end of these islands, built about the year 1716; which place Mr. Whitfield mentions in his life as occupied at that time by a Mr. Paul. That good man (Mr. W.) left many seals to his ministry during his visit to these islands. It is only a few years since the last of his spiritual children died; there are still a few old people living who remember his visit. The Methodists have one Missionary employed here; they have three chapels, but their societies are not increasing. We have no preaching in the churches that can be called evangelical. There has been lately formed in these islands, an Auxiliary Bible Society. This has not been accomplished without opposition; but the oppositionists have been forced to retire from the contest covered with disgrace. The Hon. James Easton, Chief Justice of Bermuda, has been the principal agent in originating this society. This gentleman is coming to England in the vessel that brings this letter; and is a most upright, liberal, and enlightened man, deserving the thanks of all the friends of liberty, and the Bible Society.

The thanks of the Society are presented to the Rev. Richard Pengilly, of Newcastle upon Tyne, for "Lexicon Linguarum Ebraic. Chald. Syr. Arab. Æthiop. et Persic. et Gram. Linguarum earundem. Auctore Fred. Nicolai, 1670. 4to." presented by him to the Mission Library at Serampore.

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